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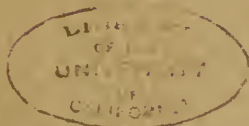
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THE K TEXT OF JOSHUA

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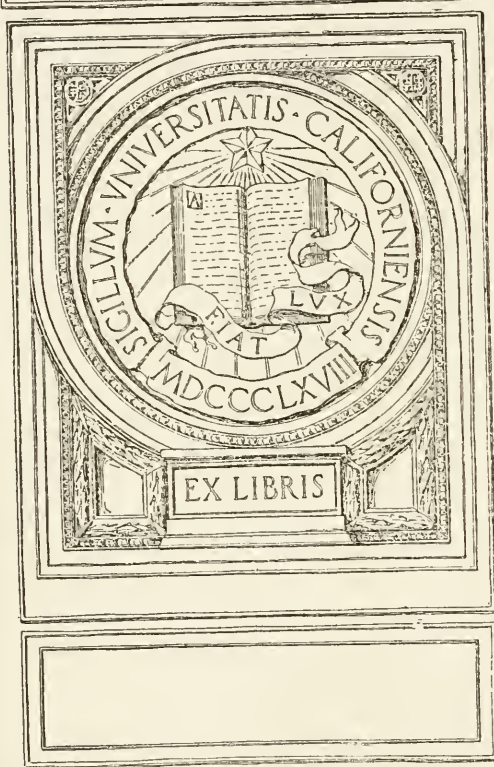
MAX L. MARGOLIS



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GIFT OF

Max L. Margolis.



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THE K TEXT OF JOSHUA

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1. With the letter K is designated Codex Tischendorfianus II of the Leipzig University Library which the famous discoverer of the Sinaiticus brought home from his first oriental trip in 1844. It consists of 22 palimpsest leaves of which 17 contain in uncial script under an Arabic text biblical fragments from Numbers, Deuteronomy, Joshua, and Judges. Not only were some of the leaves in a bad condition, but the margins of most of them had been cut off or otherwise mutilated in the process of their employment as bindings for other codices. The fragments which Tischendorf assigned to the seventh century at the latest were published by him in the first volume of his *Monumenta sacra inedita, nova collectio*, 1855; the leaves containing all that is left of the Book of Joshua are found on pp. 161-70.

2. On the text of codex K Tischendorf expresses himself as follows (p. xxxiii of his Introduction): "Ipse vero textus horum fragmentorum admodum peculiaris et gravis est, a Vaticano quidem textu satis diversus neque magis vero simillimus Alexandrino. Inprimis discedit a Vaticana editione pariter atque ab Alexandrino

codice per libros Iosuae et Iudicum. ubi prae ceteris assentientes habet Holmesii codices 75. 54. 118. 44. 59. 74. 76. 84. 106. 134." He then gives a few instances. For *εκμωθα* 165a, 10, he adduces *εκμαθα* 75 as the nearest reading. He overlooked *εκμωθα* 54 in Parsons. As for *μωσαν* 162a, 8, which he mentions as a singular reading, *μωσαν* 118 comes pretty close, not to mention *βωσαν* 75 *βωσαν* 54 which, considering the well-known graphic similarity of β and μ in the cursive script, are not so remote either.

3. As I am preparing for publication an edition of the Greek Joshua according to the text of the cursives with which Tischendorf's uncial stands in affinity, I shall reserve for the preface to that edition an account of the attention which these manuscripts have thus far received, of the discovery that they constitute a group, and of the conjectures concerning the recension which they represent. I shall here single out only the latest contribution by Ernst Hautsch (*Der Lukiantext des Oktateuch*, Berlin, 1910) who recognizes in the group, particularly in the smaller sub-group (54. 75), none other than the Lucianic recension. But whether Lucian's or not, it is certainly a recension, and it is just as manifest that it is not Origen's.

4. So far as the Book of Joshua goes, 59 steps out as a member of the group in question. This is at least my impression from the readings given by Parsons. The case is different in the Book of Judges (see Moore's *Commentary*, Introduction). On the other hand, Cod. Gr. 609 of the *Bibliothèque Nationale* in Paris must be included: I find it to be almost a twin-brother of 44; but 106 with which they are both related excels them.

5. A still further witness of the text underlying our group may be found in the Old Latin of the Codex Lugdunensis. According to the editor, Ulysse Robert (*Heptateuchi partis posterioris versio latina antiquissima*, Lyon, 1900), its nearest relatives are 74, 54, 106, 134. My own examination, however, goes to reveal a closer affinity with 54. 75. 118. To mention but one example, the peculiar reading *εκμωθα* adverted to by Tischendorf (see § 2) recurs in the Latin in the form *ecmoth* which, by the way, is the more correct, the final *a* being an error of dittography. There are also noteworthy deviations. Thus it occasionally reverts in a pronounced

manner to the B type so far as its groundwork is concerned, and some readings it shares with the Sahidic version (cf., e.g., 15: 27 *asergarri* with *ασεργαρει*). The points of contact with 54. 75. 118 are, however, sufficient to warrant a collation.

6. In presenting on this occasion an edition of K ahead of my forthcoming edition of the entire text (see § 3) I am guided by the desire to take my bearings for the latter. The collation which accompanies the edition of the fragments makes it clear that of the group of cursives signalized by Tischendorf it is the smaller group (54. 75. 118) with which the affinity of K is most marked and among the three it is 54 that must be singled out in particular. For 118 stands somewhat aside, and 75 is a curtailed text, its omissions being not always due to errors, but obviously to a desire for condensation. To be sure, 54 errs on the side of amplification through the admission of matter which we may conjecture stood on the margin of the archetype. Just how far 54 may be followed is revealed by a comparison with K. It is furthermore clear that the recensional character of K. 54 is obliterated in the larger group (74. 76. etc.) into which matter from the cognate, yet distinct recension by Origen has been admitted. I feel therefore that I shall be justified in my future edition to make 54 the basis of my text, while the variants from the other witnesses may be conveniently placed below in the apparatus.

7. I have supplied in brackets the lacunae of K which Tischendorf, barring exceptions (165b, 1; 169b, 3, 4, 5 in part, 6-10; 170a, 10, 23), has refrained from doing. As the reader will see, there is room for grave doubt only in the fewest instances. Below the text I give in three sets of Notes the variants from (1) 54. 75. 118. Old Latin, (2) 84. 134. 76. 74. 106. Cod. Gr. Paris. 609. 44, (3) BAΘG. 55. Lagarde's Greek text (the so-called Lucian), the Syrohexaplaris in Lagarde's edition, Dillmann's Ethiopic (codices FH), and Ciasca's Sahidic. For the uncials I have used the phototypic editions, while for the cursives I possess photographs which the authorities of Dropsie College have kindly secured for my use. My information is thus based on first-hand sources throughout. I say this, because I have discovered numerous inaccuracies in Swete's edition. Maes and Drusius I quote from the *Critici Sacri*; occasionally there

will be found readings from Swete's and Parsons' apparatus, also references to Field and Eusebius (*Onomastica*, ed. Klostermann). While in the first set of my Notes I have recorded all divergences even of an orthographic character, the variants in the other two sets have in the main been confined to matters that count. A textual commentary accompanies the edition.

8. I use the following sigla: KBAG which require no explanation; Θ is the Washington manuscript edited by Sanders; r=54; o=75; s=118; r=ros; ℒ=Old Latin; u=84; l=134; p=76; t=74; υ=ulpt; f=106; i=Cod. Gr. 609; z=44; f=fiz; Λ=Lagarde; Σ=Syrohexaplaris; ℰth=Ethiopic (codices FH) (ℰ^{cg}=Ethiopic, codices CG, occasionally referred to); ℰ=Sahidic. *=prima manus; ¹=correction by the first or a contemporaneous hand; ²=correction by a later hand; ^t=textus; ^m(after a codex)=margo. For the hands of BA I use Swete's sigla as well as his information. Further sigla and abbreviations: ℒ^g=the Hebrew text underlying the Greek version (Septuagint); ℒ^w=the Hebrew text read by Origen; ℒ^m=the masoretic text. ℰ=the original of the Septuagint; α'σ'θ'=Aquila, Symmachus, Theodotion; σ'=the Septuagint column of the Hexapla; ast=asteriscus. In the Textual Commentary <=from and >=leads to. Helbing=*Grammatik der Septuaginta* von Dr. Robert Helbing, Göttingen, 1907.

9. Postscript. Thompson's *Coptic Palimpsest*, Oxford, 1911, reached me after the article had been set in type. As almost the whole book of Joshua is contained in that publication, I have collated Ciasca's fragment with Thompson's text and the remainder of the latter as far as it covers the Greek text here published with the apparatus in the third series of variants. I append here the results of my collation (ℰ^c=Ciasca's text, ℰ^t and from 162a, 12 ℰ=Thompson's text), leaving for the future a fuller discussion of them:

161a 1-3 drop ^{vial} after ℰ | 17 -ας ℰ^t error, the scribe had in mind p. 53b, l. 31 | 22/23 γοσομ ℰ^t | 161b 1 read τουτους ℰ^tAGΣ | αυτων Bhℰ : > ℰ^c | και=ℰ^c | κατα ℰ^t=AΘ | 7 αβς ℰ, initial ι dropped out by haplography in the Coptic text | 10 μρρων ℰ^t, see editor's note | 13 ζιφ ℰ^t | 18 ραβαι ℰ^t | 23 φεναινδωρ ℰ^t | 162a 2-4 ενιους, φερεζιους, ιεβουσαιους ℰ^t | 6/7 τους νπο

την ερημον]>C^T | 12 λαος πολυς cf. C, prob. inner-Coptic addition || 162b 6
 εγω is expressed in C^T | 163a 1 εος post κατεδιωκον. prob. inner-Coptic addition
 | 4/5 μασερων BhC | μαρσεμωμαν C = μασερεβω μαν = μασερεφωθ μαν | 7 λον C
 (but initial and final letter doubtful) corrupt | 15 ειπεν C | 16 τους] prm και
 C | 10/11 στοματι ξιφους C | 21 βασιλεων C | 164a 3/4 sg. C | 5/6 συνεταξεν]
 + ει C^E | 16 ις C | 23/25 και απωλεια (= αναιρων?) απωλεσεν αυτους (+ νσα
 νεφερην) εν στοματι ξιφους; the order, of course, may have been changed by
 the translator | 164b 7 ωσαντως]>C, prob. as in C accommodation to the
 translator's idiom | 9/10 και—εποιησεν]>C, inner-Coptic omission through
 homoioteleuton | 18 ιαγειβ C | 165a 1 αραβα] prm art C | 16 βασαν C | 23
 ασεχα C | 165b 2 γεργεσιν C | 5 γαλααδ] οριον γαλαατ C | 6 οριον C | 166a
 7 χλκα C | 10 αυτην C (paraphrased by *terram*) | 14 εν] prm et C | 16 αραβα]
 prm art C | 19/20 εν αγεβ C | 166b 3/4 και τον γεργεσαιον C | 18 δααβιρ C |
 20 γαισει C = γεσει cf. C, hence pointing to γεσειρ | 22 αραθ C = C | 23 λεβινα
 C | + βασιλεια οδολαμ C (the sum total is XXIX) | 24 μακηδα C | 167a
 2 φυλης] + ιων C | 3 μωνσης] + κληρονομαν C | 4 τη] + γη C | 5 ημισειν]
 ημισει φυλης ματασση C | 6 ις] + κληρονομαν C | 8, 9 εν τω περαν του ιορδανου]
 >C | 167b 3 πασαν C | 5 αυτων C | 16 την] γην C | 168a 22 του] *terrae* C ||
 168b 16 ιερεως C ? | C missing from αρχων—οργη. 168b 20—170b 1, but
 through change of order the wds. πασαν την [συνα]γωγην ιηλ are extant at the
 end | 170b 2 αυτος] αχαρ C | 3 μη μονος C | 14—16 ο θς θ' εστιν και αυτος εστιν
 κς ο θς και ο θς αυτος ουδεν C

I wish also to add *ad* § 5 end an example of a singular coincidence between **3** and **C** which both share with **s**, the three standing alone with their peculiar text. I refer to 5, 3 where **sC3** add after *יְהִי לָנוּ* the sentence *και εθηκεν θιμωνιας ακροβυστιων* (prefaced in **sC** by the phrase *εκ δευτερου*, also found in **iz**, but repeated from vs. 2), with which cf. Pirke derabbi Eliezer, c. 29 (רַבִּי כָּל הַיְּהוּדִים עָד שֶׁנִּשְׁעָה) (אֲנִיחָם נִבְנְיָה), Cant. r., s. 4 (on 4, 6) (הַעֲבִיד לָהֶם עֲבִידֵיהֶם נִבְנְיָה) = Eccl. r., s. 11 (on 11, 2) (שֶׁנֶּשְׂרוּ אוֹתָהּ נִבְנְיָה בַּעֲבִידוֹת), cf. also Gen. r., s. 47 (on 17, 23) with reference to Abraham (הַעֲבִידוֹת נִבְנְיָה), and contrast Levit. r., s. 25 (on 19, 23) (מִקּוֹם שֶׁהָיָא נִבְנְיָה) (בַּעֲבִידוֹת); cf. the commentary *מִתְנַחֵם דִּי מִנְיָה* against *נִבְנְיָה*. — *Ad* § 7: p (=76) is a palimpsest certain leaves of which are wholly or partly undecipherable, at least in the photograph; thus the evidence from p is lacking for the bulk of the third fragment here published (22:7 ff.).

K 161a	[καθαπερ εποιησά]	39 X
	τη λομνα· και τω	
	βασιλει αυτης:—	
	⁴⁰ Και επαταξεν ις̄	40
5	πασαν την ορινῆ	

R^L 161a 1-3 >ο 1 καθαπερ] prm και rs quod non dubito quin K habuerit in ultima linea folii praecedentis: sic **ⲁ** et sicut ante fecit dabir transponenda sunt, ergo και >**ⲁ** | εποιησαν Krs] εποιησεν **ⲁ** | 2 λομνα K] λοβνα rs: λεμνα **ⲁ** | 4 **ⲑ** Kr | 5 ορινῆ Kr] ορινῆν ο* (ορινῆν ο!): γην την ορεινῆν **ⲁ**: γην της ορεινης s | 6/7 και την πεδινην και τον νοτον [[νοτον Kr] νωτον ο]] Kro] και την

UF 161a vs. 39b >iz | 1 καθαπερ sine και uf | 2 λομνα] λοβνα uf | 4 **ⲑ** ul | 5 ορινῆ] γην της ορεινης UF | 6/7 και ναγεβ και την πεδινην και τον νοτον και

B^CE^HA^ΘAG^S 161a 1-3 hA^ΘAG^S (absque signis) >B^CE^Cvid (C incipit a τω βασιλει αυτης) | 1 καθαπερ A^ΘAG^S] prm και h | εποιησαν A^ΘG(v superscr.)**ⲥ**] εποιησε Δ | 2 τη λομνα] την λομναν h: τη λεβνα ΘAG^S: τη λεβμνα A | 4 **ⲑ** h A^ΘG | 5 πασαν B^hA^Θ] prm την G (sub **ⲭ**) Δ**ⲥ**(**Ⲛ**) | την B^hA^Θ] >Δ | ορινῆ]

Textual Commentary

161a 1-3 The omission in ο is most probably due to homoioteleuton (the preceding clause ends in και τω βασιλει αυτης). Where namely s**ⲁ** coincide with r in including a clause or word wanting in B, it is improbable to assume that ο has reverted to B. Whether the omission in B is likewise due to error, it is difficult to tell. The error may just as well have occurred in **ⲙ**^r. On the other hand it must be owned that the clause rather lags in **ⲙ**^m. Or the omission in ο (and perhaps also in B) is due to a desire for condensation; iz go still further by omitting vs. 39b entire || και καθαπερ rsh = **ⲕⲁⲧⲁⲡⲉⲣ** **ⲙ**^m | εποιησε Δ **ⲁ** = **ⲉⲡⲱⲥⲁ** **ⲙ**^m. The others assimilate the number to that of the verbs in vs. a | 2 λομνα Kh < λοβνα rsuf possibly = **ⲕⲁⲧⲁⲡⲉⲣ** (comp. **ⲕⲁⲧⲁⲡⲉⲣ**); or ο is an error for ε (in uncial script); λεμνα **ⲁ** < λεβνα ΘAG^S (A has both β and μ: λεβμνα) = **ⲕⲁⲧⲁⲡⲉⲣ** **ⲙ**^m, ε = ⲉ in unaccented closed syllable. h construes ποιειν with the accusative (see also 163a, l. 14-15), hence την λομναν (-ν Greek accusative ending), but leaves τω βασιλει | 4-6 If the Greek translators understood their Hebrew as well as the author of the masoretic accentuation (comp. EV.), they wrote: και επαταξεν ις̄ πασαν την γην· την ορεινην και την ναγεβ (or και τον νοτον. comp. EV. and the South) και την πεδινην και την ασηδωθ. In consequence of bad exegesis, the upper point was deleted; the result was πασαν την γην την ορεινην (terram montuosam **ⲁ**) and still further by a change of construction πασαν την γην της ορεινης (all except Kro). A alone with its insertion of εν στοματι ξιφους

K 161a

και την πεδινῇ
 και τον νοτον· και
 την ασηδωθ' και
 τους βασιλεις αυ-
 των· και ου κατε-

X

ναγεβ και την πεδινην [[ναγεβs] nazeḅ 𐤅𐤋s 𐤅 | S ασηδωθ Krs 𐤅𐤋] ασιδωθ ο | 9/10

[[τον] > z]] UF | 10/11 κατελ(ε)ιπον fi] κατελιπεν UZ | 14 ζων]+εξ αυτων UF |

γην της ορ(ε)ινης B rell: γην εν στοματι ξιφους την ορεινην Λ | 6,7 και την πεδινῇ και τον νοτον] και την ναβαι και την πεδεινην B℄: και την ναγεβ και την πεδινην hAΘAGS̄ (S^m α' σ' και τον νοτον): και τον λιβα και την πεδινην C | S ασηδωθ BhCAG] ασηδαθ C: ασιδωθ Λ: 𐤆𐤆𐤁𐤀 | S̄ | τους BhCAG]+παντας Λ et sub ※ GS̄ | 9/10 αυτων h (S^m α' σ' αυτων)] αυτης BCCAGS̄ | 10 κα]

(from vs. 39?) between γην and την ορεινην shows an insight into the correct meaning of the Hebrew. It is possible, however, that the bad exegesis is to be charged to the account of S; the text then underlying Kro which is preserved in its integrity in 𐤅 implies a correction based perhaps on the version from which νοτος was derived. In the immediate ancestor of Kro namely γην την had dropped out, either by homoioteleuton, or because γην was miswritten την which naturally entrained the loss of την. Hebrew 𐤒𐤍 was, of course, left untranslated by either version; Origen supplied, presumably from Aquila, την sub ast; what resulted was unreadable Greek: την πασαν την γην, hence the correction in Λ: την πασαν γην. The Hebrew order 𐤅𐤋𐤆𐤁𐤀 𐤅𐤋𐤆𐤁𐤀 is preserved everywhere except in Kro. Was και τον νοτον an afterthought, i.e. an insertion from the margin which was put in the wrong place? Comp. UF with their doublet. Doublets are said to be characteristic of Lucian | 𐤅𐤋 was transliterated by S as ναγεβ which was corrupted in B℄ into ναβαι. The stages are as follows: ναγεβ και > ναβεγ (so 71) και > ναβεκ και > ναβε και > ναβαι και. και has caused the omission of a final κ in a preceding place name quite frequently; just as on the other hand εν led to the dropping out of the initial ν of a name following. According to S^m, α' σ' rendered 𐤅𐤋 by νοτος, hence the νοτος in UF by the side of ναγεβ and in Kro in the place thereof | C apparently found λψ for 𐤅𐤋: nazeḅ 𐤅 is a corruption from nageḅ | 6 ασηδωθ] written in some copies ασηδωδ (spirantic pronunciation of θ and δ); hence the confusion with 𐤆𐤆𐤁𐤀 in S; the reverse occurs likewise | Is ασηδαθ C due to την? The tendency to change the plural into a singular may be witnessed elsewhere; comp. γαλιλαθ 16Sa, 21/22. Other examples are available | 9 𐤅𐤋 in front of 𐤅𐤋𐤆𐤁𐤀 which was wanting in the κουνη was supplied by Origen | 9/10

K 161a

Παταξεν ἰς ἀπο κα-
 20 δης βαρνη· και ε-
 ως γαζης· και πα-
 σαν την γην γο-
 ζον· εως γης γα-
 βαων· ⁴²παντας
 25 τους βασιλεις του-

X

42

KR|>℥ | επαταξεν KRo|+αυτους s | 20 και KR|>℥ | 22/23 γοζον K| γοζομ r:
 γομοζ o: γοσομ s: γασομ ℥ | 23 γης K| της ro ℥ : prm της s | 24 παντας KRo|
 prm και s ℥

iz 22/23 γοζον] γοσομ UF | 23 γης] της uñ : prm της z | 24 παντας] prm
 και UF | 25 —

και επαταξεν ἰς] και απεκτεινεν αυτους ἰς AΘAGξ (absque signis): >Bh℥℥th |
 20 και|>omn | 21 και] και την Λ et sub ※ G (ξ και tantum sub ※ habet):
 >Bh℥℥AΘ | 22 την γην ℥AΘ] γην AGξ: την Bh℥ | 22/23 γοζον] γοσον ℥G
 cf. ξ: γοσομ Bh℥AΘΛ | 23 γης Θ] της B rel | 24 πάντας] πασας A (sic): prm
 και omn | 25 —

sing. and plur. as in the case of יְהִי־וָיָה; but note how inconsistent the codices are | 15/16 και ανεθεματισεν KRUF a doublet. αναθεματιζειν for יְהִי־וָיָה is more literal than εξολεθρευειν. Comp. EV. utterly destroyed with the margin: Heb. devoted | αναθεματισεν o without the augment which all the others have | 18 ἰηλ omitted only in ℥ | 18/19 The Hebrew יְהִי־וָיָה is resumptive of יְהִי־וָיָה יִכָּה at the head of vs. 40. A translator like G might condense the text if he chose. The clause is accordingly omitted in Bh℥℥th℥. It was then restored by the recensions. Origen wrote και απεκτεινεν αυτους ἰς. Observe that the ast is wanting in Gξ. Is that the reason why the clause is retained in AΘ? Origen's wording penetrated also into UF (iz omit και and write συναπεκτεινεν, so as to indicate that the verb is resumptive and that the clause is in the nature of a summary). In the recension underlying KR the clause is rendered και επαταξεν ἰς; apparently from another source. Observe the difference in the verb and the retention or omission of the object. An exegetical difference and perhaps even a textual variation underlie the two renderings. Origen read יְהִי with ℥^m and took the suffix to refer to the kings mentioned in vs. 40. Accordingly he employs the verb αποκτεινεν. The other recension possibly read יְהִי and took as its object the afore-mentioned localities; hence πατασσειν | 20 The idiomatic γ in יְהִי is expressed in KR, but left untranslated in the remainder of the witnesses. In this instance the

K 161b	τους και [την γην] αυτων [ελαβεν] iς εις απαξ [ο γαρ] κς ο θς συν[επολε-] 5 μει τω iη[λ : ¹ εγε-]	X 1 XI
--------	--	-----------------------

161b 4 ο Kro] > s | θς Ko] + iηλ rs¹ | 4/5 συνεπολεμη ο | 5/7 εγενετο

161b 1 τουτους] αυτων uf | > z | 3 ο γαρ] ου uf | 4 ο θς ulf] > pt | θς] +

161b 1 τουτους AG^s] αυτων Bh^C | τουτους και] αυτου (·) τους κατα ΑΘ |
2 ελαβεν CAΘAG^s] επαταξεν Bh^C | 3 ο γαρ] ου BhAΘAG^s | 4 ο θς hC] +
iηλ BΘAG^s: > CA | 5 iηλ Bh^C AΘ] + ⁴³και ανεστρεψεν iς εις γαλγαλα Λ:

recension represented by KR goes further than Origen in imitating the Hebrew. But the י in גִּבְעֹן יִזְרְ is left out even in KR || 21 και expressing the י of ¹ both in the recension underlying KR¹ and in Origen. The latter also inserted την to express גִּבְעֹן, both words being prefixed by an ast. In this instance (contrast above on ll. 4-6) the second την is wanting not only in Λ, but also in G. The introduction of και is in this case not a matter of idiom, but of text and exegesis. If we omit the conjunction, the land of Goshen as far as Gibeon is tantamount to the territory between Kadesh and Gaza. See Gemoll, *Grundsteine zur Geschichte Israels*, 1911, 35 f. || 22 την γην was apparently written by S (comp. C); γην dropped out subsequently through error (hence B and its consorts) || 22/23 The name גִּבְעֹן became in Greek transliteration γοσον (so C and, of course, Origen); the corruptions noted above all admit of easy explanation || 23 Here της (against γης KΘ; s has both: της γης) undoubtedly represents the original || 24 The י of ¹ is expressed by all except Kro. It is the י of summing up and might, of course, be missed even in Hebrew || 25 —

161b 1 τουτους=הַנִּלְכָּדִים ¹ was written both by Origen and by the parallel recension (KR¹); S wrote αυτων (B and its consorts), ¹ apparently read הַנִּלְכָּדִים for הַנִּלְכָּדִים. The κουνη reading found its way into uf (the omission in z is due to condensation) || ΑΘ unite in presenting a worthless reading: αυτου τους=av τουτους=av[των] τουτους, a sort of a doublet; κατα is a corruption from και τ[ην] || ελαβεν=לָקַח ¹ which reading penetrated also into C is common to both recensions; S wrote επαταξεν=הָרַח, comp. vs. 40 || 3 ο γαρ KR¹ against ου in the remainder; a striving after less slavish Greek || 4 The omission of iηλ in Ko and elsewhere is in all probability due to condensation in view of the presence of the word at the end of the verse. With iηλ. also ο θς disappeared in CA. Much liberty was taken, it appears, with the divine names || 5 The converse

K 161b

Νετο δε ως [ηκου-]
 σεν ιαβιμ [βασι-]
 λευς ασω[ρ απεσ-]
 τιλεν προ[ς ιωβαβ]
 10 βασιλεα μα[ρων]

XI

δε ως ηκουσεν KR] ως δε ηκουσεν 11 | 7 ιαβιμ K] ιαβειν R: *abir* 11 | 8/9 απεστ-
 λεν K] απεστειλεν O: απεστειλε RS | 9 ιωβαβ R] *ioban* 11 | 10/13 μαρων—
 βασιλεα] >S | 10 μαρων KRo] *αμαρρων* 11 | 12 σομορων KRo] *σομορρων* 11 |

ιῆλ UF | 5 τω ιῆλ UF] αυτοις iz | 7 ιαβιμ] ιαβιν UF | 10 μα[ρων]] μαδων UF |

+⁴³✕: και ανεστρεψεν ις και πας ιῆλ μετ αυτου εις πολεμον εις την παρεμβολην εις
 γαλγαλα : [[εις πολεμον]>S]] G^S | 5/7 εγενετο δε ως] ως δε omn | 7 ιαβιμ]
 ιαβειν h¹ΘAG^S: ιαβεις Bh*CA: αβις C | 7/8 ιαβ. βασι[λευς]] βασιλευς ιαβ.
 h | 9 ιωβαβ B rel] ιωαβ A: ιωραμ h | 10 μα[ρων]] μαρρων B: μαρρον C: αμαρ-

process of condensation may be witnessed in iz which replaces τω ιῆλ by αυτοις. Verse 43 exists only in Origen's recension (G^S; in an abbreviated form in A). εις πολεμον G which C rightly omits is merely a scribal error. The same verse is found repeated in 11^m in this very chapter, vs. 15 (the preceding vs. 14 likewise ends in נָלַח לַיְהוָה). As the verse there is found in ro (alongside with the codices representing Origen's recension; Lagarde prints against his own manuscript on the authority of Maes an obelus, but G has an ast; the verse is also extant in B^h¹^e¹^{mg}^C^{fl}), it may be concluded that K likewise had it. In front of לַיְהוָה, as Lagarde informs us, there may be seen in his Syriac manuscript an erasure covering a word of, as it seems, four letters; perhaps it was לַיְהוָה=εις πολεμον G in vs. 43 | 5/7 C, of course, read יִהְיֶה כְּשֵׁנִי with 11^m which he rendered somewhat freely ως δε ηκουσεν; KRUF (but not 11, nor Origen) express יִהְיֶה | 7 The ιαβ(ειν) of the two recensions (in K μ is a miswritten ν) is, of course, the result of reverting to 11^m; nevertheless, we may be reasonably certain that C wrote ιαβιν likewise and that ιαβεις in the B texts (also in A) is due to assimilation with ιαβης יַבִּיט; hence perhaps the transposition in h: βασιλευς ιαβεις ασωρ. In proper names, assimilation of one name to another led to error | 9 ιωβαβ which escaped disfigurement in the B texts became ιωαβ in A through assimilation to Joab, and ιωραμ in h through assimilation to J(eh)oram (graphic similarity of P and B, and of β and μ); a sort of conflate of ιωβαβ and ιωραμ is *ioban*=ιωβαμ | 10 יִהְיֶה 11^m is found in Origen, whence it penetrated into UF, whereas KR11 kept the κοινή reading. The latter in the form μαρων (in μαρρων the gemination is inner-Greek; αμαρρων with a dittographed after βασιλεα) is what C wrote, and goes back

K 161b

και προς β[ασιλεια]
 σομορων [και προς]
 βασιλεια αζ[ιφ] και
 προς τους [βασιλεις]
 15 τους κατ[α σιδω-]
 να την μ[εγαλην]
 εις την ο[ρινην]

XI

2

13 α[ζιφ] K] αζιφ s: αξιμ 𐤀 : ζιφ ro | 17 ορινην ro] ορεινην s | 18 την K] prn

13 αζ[ιφ]] ιαζιφ(ιαζιφ z)UF | 14 τους]>p | 18 την] prn εις | 21 -νερωθ i |

(ρ)ων 𐤂: μαδων AΘAGS | 12 σομορων] σομερων AΘAG (𐤔 𐤌𐤍𐤏𐤍): συμωων
 Bh𐤂: samō'ān 𐤂th | 13 αζ[ιφ]] αξιφ Bh𐤂: σιφ 𐤂: αχιφ AΘ: ασχαφ G𐤂:
 χασαφ Λ | 18 την] prn εις omn | α[ραβα] h𐤂AGS: ραβα B𐤂th: ραβαθ A:
 ραβαθα Θ | 18-20 και προς τους απο βορρα cf. 𐤔^m α¹ σ¹ και προς τους βασιλεις

to 𐤀𐤌𐤍𐤏𐤍 = 𐤀𐤌𐤍𐤏𐤍 12:20 where it is combined with 𐤔𐤌𐤍𐤏𐤍 || 12 The readings of the two recensions, *σομορων* and *σομερων*, unless corrupted from *σεμερων*, presuppose 𐤔𐤌𐤍𐤏𐤍 in the place of 𐤔𐤌𐤍𐤏𐤍. The B texts have *συμωων*, comp. 12:20. If the reading be correct (it is quite possible that it is corrupted from *συμρων* or *συμορων*), the translator read 𐤔𐤌𐤍𐤏𐤍 (𐤔 and 𐤌 were similar in a transitional alphabet after 𐤔 had been opened at the top) || 13 *αχσαφ* of Origen (*χασαφ* Λ is faulty) = 𐤀𐤌𐤍𐤏𐤍 𐤀𐤌𐤍𐤏𐤍 𐤀𐤌𐤍𐤏𐤍; but *αχσαφ*, I believe, was also written by 𐤂. Owing to the similarity of pronunciation between φ and spirantic β (comp. above a remark on θ and δ), *αχσαφ* was miswritten *αχσαβ* and then by assimilation to the name 𐤀𐤌𐤍𐤏𐤍 = *αχσιβ*. *αξιβ* (which underlies *αξιμ* 𐤀), *αξιφ*. *αζιφ* (ξ miswritten as ζ). Through haplography after *βασιλεια*, the initial *α* dropped out, the scribe having in mind *ζιφ*, 𐤀𐤌𐤍𐤏𐤍. *αχιφ* AΘ is a cross between *αχσαφ* and *αζιφ* || 15/16 In 𐤀𐤌𐤍𐤏𐤍, 𐤀𐤌𐤍𐤏𐤍 𐤀𐤌𐤍𐤏𐤍 appeared as 𐤀𐤌𐤍𐤏𐤍 𐤀𐤌𐤍𐤏𐤍; the current Greek text was retained by both recensions || 18 *εις* which is omitted by K alone should be restored | The dropping of the initial *α* in *αραβα* (B𐤂th) is not original, but proceeded from the mistaken interpretation of the *α* as the Hebrew article (𐤀) which indeed would be redundant after the Greek article. *ραβα* made certain scribes think of Rabbah (in Ammon); hence *ραβαθ* A *ραβαθα* (with dittographed *α*; *απειναντι* follows) Θ || 18/20 *και προς τους απο βορρα* KR 𐤀UF is derived, as we may gather from 𐤔^m (where read with Field 𐤔𐤌𐤍𐤏𐤍), from *α' σ'* and represents, in agreement with 𐤀𐤌𐤍𐤏𐤍, the parallel to *τους κατα σιδωνα την μεγαλην* 𐤂. Note again that the second element of the




K 161b







και την α[ραβα και]
 προς του[ς απο βορ-]
 20 ρα· απεν[αντι χε-]
 νερεθ· κ[αι εν τη]
 πεδινη· κ[αι εις]
 φενναεδ[ωρ· και]

XI

εις R 1 | 20/21 χενερεθ Ks 1 | χεννερεθ r: χενναρεθ o | 22/23 και εις φενναεδ[ωρ]
 K] και εις φενναεθδωρ (et in fuanandlor) 1: σεφενα ενδωρ o: σεφεσνα ενδωρ r:

22 και]prim και εις σεφεσνα (σεφενα fz) | 23 φενναεδ[ωρ]] φενναενδωρ i:

τους κατα βορραν (l. ; cf.  > omn | 20/21 [χε]νερεθ
 hΘΔGΣ (): χενερεθθι A: κενερωθ BΘ | 21/22 [εν τη] πεδινη] εις το πεδιον
 [[εις]>Δ]] omn | 23 φενναεδ[ωρ]] φενναεδδωρ B: fēnādūr Θ: φανυντωρ C:

doublet comes in at a posterior place || 20 απεναντι = נִתְּנָהּ  for נִתְּנָהּ ; left uncorrected by both recensions || 20/21 כְּנִרֹת for כְּנִרֹת κενερωθ BΘ (the κ may be a test of originality; as the older pre-Septuagintal loan-words prove, כ was transliterated as κ, ת as τ, and פ as π; comp., however, χενερωθ i); all the other texts have χενερεθ, the form singularized and accomodated to other passages. The double ν (ro) is, of course, correct; χενναρεθ o with α is certainly defensible, but may be an inner-Greek variant due to similarity of sound (a source of frequent error transforming a singular into a plural in verb-forms and vice versa); χενερεθθι A is assimilated to χερεθθι (כְּרִתִּי) || 22 πεδινη KR 1 UF for πεδιον was apparently taken from one of the three, comp.  Š^m on και εις την αραβα || 22/23 εις φενναεδωρ] For דִּירָה נִתְּנָהּ   probably read דִּירָה נִתְּנָהּ, comp. 12:23. Origen wrote ναφεθδωρ (from which ναφεδδωρ, ναφεδωρ were easily developed) = נִתְּנָהּ דִּירָה, comp. נִתְּנָהּ דִּירָה 17:11. In view of μαφετα B in the passage just mentioned which it is easy to correct into ναφετα, I believe that the original of Θ had ναφετδωρ, and that it was corrupted through transposition into φανετδωρ or φενατδωρ (comp.  Š here) to which all the other variants are reducible. εδδωρ may stand for εν δωρ (comp. ro and θf) = דִּירָה דִּירָה. ε may, however, represent an original θ; then, of course, ναφεθδωρ (with θ) was the original. The corrupt reading was retained by the K texts. σεφεσνα ενδωρ o is corrupted from ες (=εις) φενναενδωρ; in r an irrational σ was inserted: σεφεσνα. UF have the correct σεφέ'ν'να by the side of εις || 24/25 K shares with r an omission which is clearly due to homoioteleuton. Θ joined the last word of vs. 2 to vs. 3; the translator's knowledge of Hebrew thus reveals itself as exceedingly poor. Certainly

K 161b	εις τους [παραλι-]	XI
	25 ους ³ χορρα[ιους και]	3
162a	αμορρ]αιους· και	
	[ευαιο]υς και ιε-	
	[βουσ]αιους και	
	[φερ]εξεους· τους	
	5 [εν τ]ω ορι· και χετ-	
	[ταιο]υς τους υπο	

και εις ναφεθδωρ s | 25 χορραιους Kr 𐤅 | prim τους χαναναιους απο ανατολων και τους παραλιους [[χανανεους ο | απ ο]] os | χορραιους Kro 𐤅 | χοιραιους s

162a 2 εναιους R] *eucheos* 𐤅 | 3 -αιους Krs] -εους ο | 4 -ε[ξεους Kō] -εζαιους rs | 5 ορι K] ορει R | 8 γην R] την 𐤅 | μωωσαν K] μωωσαν s: βωωσαν r:

φανναενδωρ z : φεναενδωρ rell | 24/25 [παραλι]ους] + χαναναιους απο ανατολων· και εις τους παραλιους

162a [αμορρ]αιους] prim τους | 2-8 τους χετταιους τους υπο την ερημον εις την μασφομ· και τους φερεζαιους τους εν τω ορει· και τους ιεβουσαιους τους εν

יִזְרְאֵל 𐤓 : ναφεδδωρ h : ναφεδωρ A*G* : ναφεθδωρ A¹ΘAG¹ (θ superser) | 24 —

162a 8 εις τους παραλιους χαναναιους απο ανατολων και εις τους παραλιους αμορραιους και εναιους και ιεβουσαιους και φερεζαιους τους εν τω ορει· και τους χετταιους τους υπο την ερημον εις την μασειμων [[εναιους, ιεβουσαιους, φερεζαιους] φερεζαιους, εναιους, ιεβουσαιους 𐤌 | ερημον] + εν τω ορει 𐤌: + και 𐤌 | μασειμων

יָם הַיָּבֵשׁ מִן־הַיָּם הַחֲמֹרִי cannot mean “by the sea the Canaanite at the east, and by the sea the Amorite”; the translator covered up the awkwardness of the Hebrew by the use of a Greek adjective: *παραλιος*. Neither of the two recensions, however, dared to alter the text, though the correct translation was available in σ’ (comp. 𐤓^m). 𐤌 of 𐤓 may seem to be a slight adaptation to 𐤓^m; but probably it is an error (σ’ likewise omits the י) || 25 The Horites (concerning whom see E. Meyer, *Die Israeliten*, 330-345; Gemoll, *loc. cit.*, 349 ff.) are peculiar to the K recension; textually, יִזְרְאֵל is a pendant to יִזְרְאֵל later on || The order of the nations after the Amorites is the same in Origen (and thence also in UF) as in 𐤓^m: יִזְרְאֵל, 𐤓ִדִּי, יְבוּסִי, 𐤏ִי, while the K recension follows the order of the current Greek texts: 𐤏ִי, יְבוּסִי, 𐤓ִדִּי, יִזְרְאֵל (𐤌 alone deviates from the order of the B texts with an arrangement of its own). While UF reintroduce the Hebrew order, their text is complicated in that they retain with יִזְרְאֵל, though they place it first, all that follows יִזְרְאֵל in the form of B (with the readings *ερημον* and *μασφομ*), while after יִזְרְאֵל which they place last they

K 162a

[την] ερημον εις
 [γην] μοωσαν:
 [⁴Και ε]ξηλθον αι πα-
 10 [ρεμ]βολαι αυτω
 [και ο]ι βασιλεις αυ-

XI

4

βοωσαν ο: μασσοαμ 𐤀 9 𐤁 Kr | 9/10 αι παρεμβολαι αυτων || αι ε ο|| KR] αυτου

τω ορει· και τους ενιους τους υπο την αερμων εις την μασσηφαθ || [τους 2°]>
 u | εις 1°>iz | την 1°>p | μισφομ] μασφωμ u | τους εν τω ορει 2°>iz | μασ-

B^{CE}] μισεχεμ C: μασεμμαθ h: μασσηφα h²] B^hCE: εις τους παραλιους
 χανανιους(·) απο ανατολων· και εις τους παραλιους αμορραιους· και τους
 χετταιους(·) και φερεζιους(·) και ιεβουσαιους τους εν τω ορει· και τους ενιους
 υπο την αερμων εις την μασσηφα· [[αμορραιους sup ras A²] χανανιους A* |
 φερεζιους] pr^m τους Θ | υπο] pr^m τους AΘ | την 2°] γην Λ | μασσηφα
 μασσηφαθ A] AΘAGS (l. 𐤀𐤓𐤕𐤔 | pro 𐤀𐤓𐤕𐤔 | S 𐤀 | 9/10 αι πα[ρεμ]βολαι

give what follows the Hexaplar form (with the readings αερμων and μασσηφαθ). Hence UF=Kr+Hexaplar modifications worked into that recension. Note how 𐤕𐤓𐤕 is added both to 𐤕𐤓𐤕 and 𐤕𐤓𐤕, to the former in conformity with the K recension, to the latter in accordance with the Hebrew || 7 ερημον is, of course, an inner-Greek error for ερμων || 8 γην R comp. την γην Λ is to be restored everywhere in the place of την. What favored the change of Γ to Τ was the circumstance that Mizpah occurs elsewhere as a city || How 𐤀𐤓𐤕𐤔 was transliterated by Θ, hides itself in the κοινή variants which are at first sight baffling especially if we include the variants in vs. S (163a, l. 7), though 𐤀𐤓𐤕𐤔 points there 𐤀𐤓𐤕𐤔:

B ^{CE}	h	C	K	r	o	s	𐤀	UF
μασεμμαν	μασεμμαθ	μασεχεμ	μωωσαν	βωωσαν	βοωσαν	μωωσαν	μασσοαμ	μασφομ
μασσωχ	μασωχ		μασφαν	μασφαμ	μασφαν	μασσηφα	μοσφα	μασφοαμ

In the lower line, s comes near the Hexaplar form (μασσηφα(θ)) which (see above) is found in UF in the first place by the side of the other form. The Hexaplar form may be paralleled elsewhere in the Greek Bible; in this book comp. 18:26 μασσημα (B), μασσηφα (GA) (ro¹ΛAΘ have, however, μασφα). It is not easy to explain the form (confusion with 𐤀𐤓𐤕𐤔?). It is clear, however, that the κοινή forms shown in the table exhibit no trace of η. It is just as manifest that in the three columns on the left the silent 𐤕 is represented by ε, whereas in the remaining columns to the right no vowel corresponds to it at all. With a view to the reading of C, the reading of h (with one σ) in the lower line is certainly to be preferred to that of B (with double σ); moreover, ω stands for ο which latter was a graphic error for ε.

K 162a	[τες οι] βασιλεις ου-	XI
20	[τοι κ]αι παρεγε- [νουν]ο επι το αυ- [το κα]ι παρενεβα- [λον ε]πι του υδα- [τος μ]αρων πολε-	
25	[μησαι] προς ιηλ·	
162b	⁶ Και ειπεν κς̄ προς ιυ· μη φοβηθης απο προσωπου αυ- των· οτι αυριῶ 5 την ωραν ταυτη̄ παραδιδωμι αυ-	6

22/23 παρενεβα[λον] Kro¹ + επι το αυτο s 24 μαρων Kro] μερρων ¹: μερρωμ s
162b 1 ¶ Krs [ειπεν Krs] ειπε ο 2 φοβηθης K] φοβηθεις ro: φοθης s 6 πα-

162b 5 τη ωρα ταυτη iz 6 παραδιδωμι] prm εγω [ιηλ] prm (των pt)

σφοδρα] > ^εh 17 ¶ Θ 18 [συνε] βαλον AG¹ συνεληθον B rell 19/20 ου[τοι]
hAΘAG¹] αυτοι B : αυτων ^εh 19/21 ονται και παρεγεινοντο] > ^ε 21/23 επι
το αυ[το κα]ι παρενεβα λον Bh¹ ^εε : ^εε : προς αυτον και παρενεβαλον
επι το αυτο A : επι το αυτο Θ 24 [μ]αρων] μαρρων B¹ : μαρρωμ h¹ : μερρων
AA¹ (ⲙⲁⲣⲱⲛ) : μερρω Θ : μερρωμ h¹G 25 προς] τον omn (sed ⲡⲣⲱⲥ ¹)

162b 1 ¶ BhAΘ 4 αυριου] B rell] prm την G 5 την ωραν ταυτη]v]
[[την] > G] AΘAG¹] ~ Bh 6 παραδιδωμι] prm εγω omn 6-8 αυτους τετρ-

texts (B, ^εh, s¹, also AΘ) have συνεληθον. Hebrew יִשְׁרָאֵל 19/20 αυτοι B (comp. αυτων ^ε) undoubtedly an error for οντοι B and its consorts place יִשְׁרָאֵל after יִשְׁרָאֵל; so also the K recension. Origen changed the order to accord with ^εh. The uncertainty of position led some scribes to write επι το αυτο twice, both before and after και παρενεβαλον; so s and apparently the archetype of AΘ, only that A changed the first into προς αυτον, while Θ omitted και παρενεβαλον επι το αυτο through homoioteleuton 24 The transliteration of ⲙⲁⲣⲱⲛ (comp. also 162b, l. 17) oscillates between μαρρωμ (μαρρων, μαρων) and μερρωμ (μερρων, μερρω). The former was written by ^ε and retained by Kro, the latter apparently belongs to Origen. Either presupposes ⲙⲁⲣⲱⲛ; for the a of ^ε comp., e.g., μιχαυαρεθ Deut. 3:17 B 25 προς ιηλ expresses the Hebrew more faithfully than τον ιηλ which ^ε wrote and which Origen apparently suffered to remain

162b 4/5 αυριον την transposed in G, an error 6 εγω was left out by

K 162b

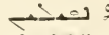
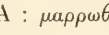
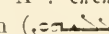
τους τετροπω-
 μενους εναντιῶ
 ἱῆλ'· τους ιππους
 10 αυτων νευροκο-
 πησεις· και τα αρ-
 ματα αυτων κατα-
 καυσεις πυρι· ⁷και
 ηλθεν ο λαος· και
 15 πας ο λαος ο πολεμι-
 στης· επ αυτους ε-
 πι το υδωρ' μαρῶ
 εξαπεινα· και ε-
 πεσον επ αυτους

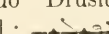
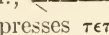
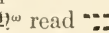
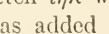
XI

7

ραδιδωμ K] prm εγω R¹ | 2/3 τετροπωμενους Ks] τετροπομενους ro | 9 ἱῆλ
 Kro¹ prm υἱων s | 11 -πησεις Krs] -πησις o | 14 ο λαος K] ις R¹ | 17 μαρω[ν]
 Kro] μερρων ¹ : μερρωμ s | 18 εξαπεινα R | 18/19 επεσον Ks] επεσεν ο : επεπεσεν

υἱων | 14 ¶ | ο λαος] ις | 18/19 επεσον] επεπεσεν u : επεπεσεν rel

hAΘAGS] ~ B | αυτους] παντας αυτους A et sub ✕ G^s | 7/8 τετροπωμενους
 B rel] τετρομενους A :  S^m | S εναντιο[v] B rel] εναντι
 h | 9 ἱῆλ] prm του B cf. CE^s : prm υἱων AΘA et sub ✕ G : prm παντος
 h | 11, 13 -πησεις, -καυσεις] pl. C | 13 πυρι] prm εν BhΘ | ¶ BhAΘG | 14 ο
 λαος] ις omh | 16 επ αυτους BhCEAΘ] prm μετ αυτου AG et sub ✕ S | 17
 μαρω[ν]] μαρρων BCEA : μαρρωθ Θ :  S : μαρρωμ Gh¹ : μερρωμ Ah* |
 18/19 επεσον] επεσαν A : επεπεσαν B (pl. CE)AG(pl. S)Θ¹ : επεπεσεν
 hΘ* | 19 επ αυτους Bh ( S) | αυτοις AΘAG | 20 εν τη ορινη] sub τ

the scribe of K | παντας was omitted by G; Origen alone supplied it | 7/8 τετροπωμενους all but A is evidently an old error ("quod emendatum ita esse credo a sciolo nescio quo" Drusus) for τετρομενους (the reading is found in 16; S2; F; Ald.; Compl.;  S^t apparently is meant for τετροπωμενους, while  S^m expresses τετρομενους) | 9 υἱων which G has sub ast is wanting in ¹. Did ¹ read ? Nor does παντος h correspond to an element in ¹ | 14 ο λαος K is a clear error (the identical error 5, 9 C^T); perhaps ις was miswritten ἱῆλ which is frequently paraphrased by ο λαος | 16 μετ αυτου =  was added by Origen alone | 18/19 The manner in which the codices divide within one group on the question of number, shows that we are dealing with individual vagaries of scribes. The vulgar form with a is apparently the original; the K recension substitutes the classical

K 162b	¶ ^c	20	εν ¶ τη ορεινη· ^s και παρεδωκεν αυτοys κ̄ς υποχειριους τω ῑηλ· και επατα- ξαν αυτοys· και	S XI
163a		25	κοπτοντες αυτοys κατεδιωκον εως σιδωνος της με- γαλης· και εως μασερημωθ' απο	

r : *inuasi* ¶ | 19 αυτοys KR] + *timor* ¶ | 20 ορεινη KR] ορεινη ο : ορεινη s | ¶ rs
| 23/24 και επαταξαν αυτοys KR] > ¶ | 24 -ξαν Ks] -ξεν ro | 25 —

163a 1 αυτοys κατεδιωκον KRo¶] ~ s | 2 σιδωνος Krs] σιδωδονος ο | 4
μασερημωθ Ks] μασεριμωθ ro: μαζερωθ ¶ | 4/5 απο θαλασσης KR] > ¶

163a 4 μισερεμωθ | 7 μασφαν | μασφοαμ | 12 διασεσωσμενον uf |

G^s : εκ της ορεινης ¶ | 23 τω] > omn | 23/24 και επαταξαν αυτοys] > omn |
κοπτοντες B rel] κατεκοπτον και h

163a 1 κατεδιωκον] + αυτοys AAG^s | 4/5 μασερημωθ απο θαλασσης]

form with o. The compound is manifestly right: επεπ- became through haplography επ-. ¶ with its *timor* stands alone || 20 εν τη ορεινη, sub obelo Origen, = ברה (after ברה) || 23/24 και επαταξαν αυτοys, peculiar to the K recension, represents a pendant to και κοπτοντες αυτοys from some other version || 25 —

163a 1 h coördinates || κοπτοντες αυτοys κατεδιωκον This is good Greek style; the pronoun placed between the two verbs goes with both. Origen, however, added a second αυτοys || 4 מַסְרֵה־מַיִם was reproduced by Origen (and hence in AΘ) as μασρεφωθ μα(ε)ιμ; in 13, 6 G alone reads μασρεφωθμαιμ, while AΛ have μασερεφωθμα(ε)ιμ and Θ μασσερεφωθμαιμ (σ dittographed). The κοινη readings of both passages present themselves as follows:

B ^{Εh}	¶	KRUF
μασερων	μασερωθ	μασερημωθ απο θαλασσης
		ε UF
B	h	ro UF
μασερεθμεμφωμαιμ	μασεραθμεμφωμαιθ	μαρεεσεφωθιν μασεφωθεμα μασρεφωθαιμ
		μαρσεφωθαιμ u
		μασεφωμαιθ iz

In the latter passage, the reading of ¶ is corrupt: mū'āla ("ma'ala; Dillmann emends ma'as) σερεθ μαιμ. It is clear that in B μεμ is a pendant to

K 163a

5 θαλασσης· και ε-

XI

ως των πεδιων

μασφαν κατα α-

νατολας· και εκο-

ψαν αυτους· εως

10 του μη καταλει-

φθηναι εξ αυτων

σεσωσμενον· και

διαπεφευγοτα·

9

⁹ και εποιησεν αυ-

15 τοις ις· καθοτι ειπε

6 πεδιων K] παιδιων s: πεδιων ro: campus 𐤀 | 7 μασφαν Ko] μασφαι r: μασφα 𐤀 : μισηφα s | κατα Ks] κατ r | 10 καταλει- Ks] καταλι- r: καταλι- o | 11 εξ αυτων Kr] > 𐤀 | 12 σεσωσμενον Ks] διωσωσμενον r: saluus 𐤀 : σεσωσμενους o | και Kr] > 𐤀 | 13 διαπεφευγοτα Ks 𐤀] διαπεφευγωτας r: διαπεφευγωτας o |

13 πεφευγοτα z | 14 𐤀 | 1 | εποιει iz | 14/15 αυτους l | 15 καθοτι uf] | καθως z |

(των Λ) μασρεφωθ(')μα(ε)ιμ (-μιν Λ) ΑΘΛΓΣ̄ : μασερων Bh 𐤀 | 6 πεδιων B rell (𐤀 𐤀 𐤀 𐤀 𐤀) | πεδιων ΛΓ | 7 μασφαι] μασσηφαι G : μασσηφα ΑΘ : μασ[σ]ηφα Λ : 𐤀 𐤀 𐤀 𐤀 𐤀 : μασσωχ B : μασωχ h : masōh 𐤀 | 9 -ψαν B rell] -ψεν Α | 11 εξ (habent 𐤀 𐤀 ?) | > B rell | 12 σεσωσμενον] διωσωσμενον (-αν h) omn | 12/13 και διαπεφευγοτα h] > B rell | 14 𐤀 h ΑΘ | 14/15 αυτοις B rell] αυτους h | 15 ις B rell] prm o Λ καθοτι ΑΘΛΓΣ̄ (𐤀 𐤀 𐤀) | ον τροπον

μιν and that φω belongs after μασρε (in h the final μ has been replaced by θ; αι, of course, stands for ε); hence B read μασρεφωθμιν, the ε after σ (unless a faulty repetition of σ) expressing the $\bar{\sigma}$. The lower readings of ro 𐤀 uf, corrupt as they are, seem to go back to two variants: μασρεφωθμιν (or -μην) ro 𐤀 and μασρεφωθμιν uf. In the present passage, απο θαλασσης = 𐤀 𐤀 was inserted by the K recension (all except 𐤀) from σ' (according to Euseb. and Σ^m); while uf still express the constr. state, Kr reproduce the absol. state. The μ may be a corruption of β=φ (see above on 162a, l. 8); if genuine, then 𐤀 read 𐤀 𐤀 𐤀 𐤀 𐤀, comp. 𐤀 𐤀 𐤀 𐤀 𐤀 Jer. 31 (38): 39 *ketib* and transliterations in 𐤀. 𐤀 with its μασρεφωθ (z for s) comes nearer the original than the μασερων of Bh 𐤀; it is apparently curtailed from μασερηνμ- (or φ)ωθ. 𐤀 has accordingly dropped out of the B texts || 6 Apparently πεδιων was written by 𐤀 (see above on 161b, l. 22) || 7 See above on 162a, l. 8 || 12/13 και διαπεφευγοτα of the K recension a reminiscence from the ground passage 8:22 || 15 ον τροπον was apparently written by 𐤀 ειπεν

K 163a

αὐτῷ ἕσ· τοὺς ἱπ-
 ποὺς αὐτῶν ἐνευ-
 ροκοπήσεν· καὶ τὰ
 ἀρματα αὐτῶν ἐνε-
 20 πρησεν πυρὶ· ¹⁰καὶ
 ἐπεστράφη ἰς· καὶ
 πᾶς ἰὴλ μετ' αὐτοῦ
 ἐν τῷ καιρῷ ἐκεῖ-
 νῳ· καὶ κατέλα-

XI

10

163b

βέτο τ[ὴν ἀσὼρ·]
 καὶ τοὺς β[ασίλεια]
 αὐτῆς· ἡ[ν δὲ ἀσὼρ]
 τοῦ προτ[έρον ἀρ-]
 5 χουσα πα[σῶν τῶν]

14 ¶ r | 16 αὐτῷ Kas¹] > r | 17/18 ἐνευροκοπήσεν Krs] ἐνευρωκοπήσῃ ο: ἐνευροκοπήσαν ¹ | 19/20 ἐνεπρησεν K] ἐνεπυρίσε(ν) r: ἐνεπρησαν (s. ἐνεπυρίσαν) ἐν ¹ | 20 ¶ Ks | 21 ἐπεστράφη K] ἀπεστράφη R | 24—

163b 1 κατέλαβετο] *obsedit* ¹ | -βετο Kro] -βε s | ἀσὼρ R] *assor* ¹ (sed *asor* 3, 18; 164a, 15) | 3 αὐτῆς KR] + ἀπεκτείνειν ἐν ρομφαίᾳ ¹ | 4 προτ-

εἰπῇ] ἐνετείλατο | 16 τοὺς] prm καὶ l | 19/20 ἐνεπρησεν uf] κατέκαυσε iz | πυρὶ] prm ἐν uf | 20 ¶ ul | 21 ἀπεστράφη uf

163b 3 ἡ[ν δὲ ἀσὼρ]] ἡ δὲ ἀσὼρ ἡν uf | 8 -van lf] νε(ν) upt | 8-9 παν[τα

B rel | εἰπ[ε]ν]] ἐνετείλατο omn | 20 πυρὶ] prm ἐν omn | ¶ BAΘG | 21 ἐπεστράφη] ἀπεστράφη Bh : ἐπεστρεψεν AΘG : ἀπεστρεψεν Λ | 21/22 καὶ— αὐτὸν h] > B rel

163b 1 τ[ὴν] Λ et sub ※ G⁵] > B rel | 2/3 > h | 3 αὐτῆς] + ἀπεκτείνειν ἐν ρομφαίᾳ Λ et sub ※ G⁵ | ἡ[ν δὲ ἀσὼρ] BΘAG] οὐκ ἀσὼρ ἡν AΘ⁵ |

KR¹ comes closer to the Hebrew than ἐνετείλατο which Origen retained | 19/20 For פָּרַח we find ἐμπιμπραναί, ἐμπυρίζειν, and κατακαίνειν. The plural in ¹ is faulty | 21 The active intransitive in Origen; the others have the passive. The forms with *a* are apparently original | 21/22 The plus in the K texts and h introduced from parallel passages | 24—

163b 1 *obsedit* ¹ points to a variant τῇν which expresses פָּח both in Origen (but not in AΘ) and in the K recension | 3 פָּח פָּח פָּח, which was missing in ¹ or else left untranslated by G by way of condensation was supplied by Origen sub ast (hence omitted in AΘ) whence probably it found

K 163b

βασιλειω[ν του-]
 των· ¹¹και [απεκτει-]
 ναν παντ[α τα εν-]
 πνεοντα [εν αυ-]
 10 τη εν φο[νω μα-]
 χαιρας· κ[αι ανε-]
 θεματισα[ν αυτη̄]
 και εξωλο[θρευσᾱ]
 αυτους πα[ντας]
 15 και ου κατ[ελει-]
 φθη ενπ[νεον ε̄]
 αυτη· κα[ι την]

XI

11

Krs] πρωτ- ο | 6 βασιλειων Krs] βασιλειῶν ο | 8 [εν-] | εμ- R | 10 εν KOs] εμ γ |
 11 -χαιρας Krs] -χερ[ας] ο | [ανε-] Krs] ανα- ο | 11/12 και ανεθεματισαν αυτην
 KR]> 12 -θεματισαν K] -θεματισεν R | 13/14 K 12]> R | 15/17 και—αυτη
 Krs 12]> ο | 15 κατ[ελει-] Ks] κατελι- γ | 16 ενπ- K] εμπ- rs | 16/17 [ε̄] αυτη

τα εν]πνεοντα | παν εμπνεον UF | 10/11 εν φο[νω μα]χαιρας] εν στοματι ξιφους
 UF | 13/14 | > UF | 15/17 και—αυτη uf | > iz | 16/17 ενπ[νεον

6 βασιλειων B rell] βασιλειων 6 | 8 -ναν B rell] -νε(ν) AΛ | 8/9 παντ[α τα
 εν]πνεοντα] παν εμπνεον B rell | 9 [εν] | prm ※ ο : G cf. 6 | 9/10 [εν αυ]τη B
 rell]> Λ | 10/11 φο[νω μα]χαιρας] στοματι ξιφους AΘΛGΣ : ξιφει Bh6 | 11/12
 και — αυτη[ν] | > omn | 13 εξωλο[θρευσᾱ]] sg. AΛ | 14 πα[ντας]] sub ÷ GΣ

its way to 12 | οτι ασωρ ην Σ (and so AΘ) faithfully reproduces the Hebrew;
 ΛG (and so UF) go with B in reading η δε ασωρ ην, of which ην δε ασωρ KR 12
 represents a graphic variety | 8 In the matter of number again individual
 divergences | 8/9 The plural and the article only in KR 12 | 9 ο G sub ast
 expresses וְהָיָה | 10/11 הָיָה אֵלֶיךָ appears as εν ξιφει in the B texts, εν
 στοματι ξιφους in Origen (also AΘ and UF), but εν φωνω μαχαιρας in KR 12
 which expression (with or without εν) is confined to 6 in five passages of the
 Pentateuch (Exod. 17:13; Num. 21:24; Deut. 13:15 (16); 20:13; 28:22) |
 11/14 και ανεθεματισαν αυτην RUF, και εξωλοθρευσαν αυτους παντας all the
 others (B texts, Origen and texts dependent on him, 12); K alone has both,
 that is a doublet. See above on 161a, ll. 15/16 | αυτην the city, αυτους the
 persons; the object which is not expressed in the Hebrew made explicit |
 παντας was obelized by Origen | 15–17 Condensation in oiz | εν αυτη which

K 163*b*

ασωρ' ενε[πρησῆ]
 εν πυρι· ¹²κ[αι πα-]
 20 σας τας πολ[εις τᾶ]
 βασιλεων [τουτῶ]
 και αυτους [τους]
 βασιλεις αυ[των·]
 ελαβεν ἰς· [και ᾱ]
 164*a* [νειλεν αυ]τους εν
 [στομ]ατι ξιφους
 [και ε]ξωλοθρευ-
 [σεν α]υτους ον
 5 [τροπ]ον συνετα-

XI

12

Krs]>℥ | 17 ¶ r | 18 ενε[πρησῆ] K | ενεπυρισεν rs: ενεπυρισαν ο℥ | 19 εν KR]
 >℥ | 21 [τουτῶ] R]>℥ | 22/23 και — αυ[των] Kro℥]>s | 23 αυτους Kro]>
 ℥ | 24 αυ[των] Kr℥]>o
 164*a* 1 -νειλεν rs] -νιλεν ο | 3/4 εξωλοθρευ[σεν] Kr] εξολοθρευσεν ro:

ε] αυτη] ~ uf | 18 ενε [πρησῆ]] ενεπρησαν uf | 19 ¶ u | 22 αυτους]
 παντας uf | 24 ελαβεν] συνελαβεν uf

18 ενε[πρησῆ] ℄Λξ] pl. B rell | 19 ¶ A | 21 βασιλεων B*℄Λξ] βασιλειων
 B? AΘG | τουτῶν] A et sub ✕ Gξ]>B rell | 22 αυτους] παντας A et sub ✕
 Gξ: >B rell

164*a* 2 [στομ]ατι ξιφους B rell] ξιφει ℄ | 4 -[σεν] ℄ΛΘΔG] -σαν B rell |

is wanting in ℥^m all except ℥ | 18 Note again individual divergence in the choice of number | 21 The same may be observed with reference to βασιλεων and βασιλειων (comp. the same variation above, l. 6); certainly the reading of the first hand of B (=℄), not to mention two representatives of the Hexapla (Λξ), agrees with 𐤀𐤓𐤕𐤕𐤕𐤕𐤕 ℥^m (though 𐤀𐤓𐤕𐤕𐤕𐤕𐤕 would have done away with the awkwardness of the present text) | 𐤀𐤓𐤕𐤕𐤕𐤕𐤕 was apparently missing in ℥^s; both the K texts (except ℥) and Origen (sub ast; hence the omission in AΘ) made the omission good | 22/23 The omission in s in all likelihood due to homoioteleuton | 23 αυτους Kro may be an attempt to ease the awkwardness spoken of above; Origen wrote παντας (=𐤀𐤓𐤕) sub ast (whence it was admitted to uf; properly wanting in AΘ) | 24 ο is bent upon condensation | συνελαβεν uf comp. συναπεκτεινεν iz 161*a*, ll. 18/19

164*a* 3/4 The plural in the B texts and ℥ | 7 Contrast 14 | 9-12 The passage is exceedingly instructive. In the first place we learn that it is

K 164a




[ξεν μ] ωυσης ο
 [παις] κ̄ῡ · ¹³πλην
 [πασας] τας πολεις
 [τας κ] εχωματι-
 10 [σμεν] ας· και εσ-
 [τωσ] ας επι των
 [θιν] ων αυτων
 [ουκ] ενεπρησε̄

XI

13

εξωλοθρευσαν 11 | 6 - ξεν | K | -ξε R | -ωυσης Ks 11 | -ωυσης ro | 7 9 | rs | 9/10
 [κ'εχωματι] σμενας | Kro | κεχωτισμενας s: *disruptas* 11 : + ā εστηκυιας εκ
 χωματος ὁ ιδρυμενας εκαστην επι υψους r | 10/12 και — αυτων KR > 11 | 12
 [θιν] ων K | θεινων σ: θηνων r | 13 ενεπρησε [ν] K | ενεπρισεν R | 14 [εν π] υρι K

164a 7 9 | 1 | 14 [εν π] υρι > UF | 15 [ασωρ]] prn την i | μωην] +

6 μωσης G | 7 9 | A πλην | αλλα omn | 8-10 κεχωματισμενα] + αυτων Δ et sub
 ✕ G (Σ^m  =  =  i) 10-12 και —

characteristic of r to incorporate in the text (not, as we are informed by Parsons, in the margin) parallel renderings from the three with the express mention of the translators' names. The circumstance that the plus is omitted in K shows that its omission in o (not to mention s or 11) is not due to condensation, but that the matter was really wanting in the archetype of ro, and that it is r to whose account the amplification is to be charged; it is quite possible that in the archetype it stood on the margin. Hence, in similar instances, when the testimony of K is not available, an amplification of the same character found in r but wanting in o (s 11) will have to be excised; in my forthcoming edition it shall find a place in the apparatus but shall be cut out of the text. For, in the light of the information gathered in the course of this preliminary edition, it has become clear that r as the text which comes nearest to K must be made the basis of the larger edition in preference to o which, though the older text, is (aside from its bad orthography) in consequence of its propensity to condensation, ill-suited for the purpose. As for the UF, the data so far accumulated show that group to have been contaminated with the parallel recension of Origen; its variants therefore belong into the apparatus: in so far as they are not taken from Origen, they may exhibit readings of the K recension which ascend to a parallel archetype, and here and there may be preferred to those of the archetype of K and its consorts. Now, a case analogous to the

K 164a	[εν π]υρι· ἰῆλ· αλλα	XI
15	[ασωρ] μονην ενε- [πρησ]εν ἰς· ¹⁴ και	14
	[παν]τα τα σκυ- [λα αυτ]ης προενο-	
	[μευ]σαν εαυτοις	
20	[οι υιο]ι ἰῆλ· αυτους [δε π]αντας εξω-	

>R 11 | 15 μονην Kro 11 + αυτην s | 16 -[πρησ]εν K | πρισειν R | 20 [οι] Krs|>

αυτην uf | 17 [παν]τα > iz | 18/19 επρονομευσαν z | 19 εαυτοις| αυτοις f |

αυτων|>omn | 14 [εν π]υρι |>omn | αλλα| πλην omn | 15 [ασωρ]] prn την Α
et sub ※ G 5 | μονην| + αυτην ΕΑΘΛ et sub ※ G 5 (Α transponit αυτην et
ενεπρησεν) | 16 ἰς ΑΘΑΓ 5 | ἰῆλ B rell | 18 αυτης B rell | + και τα κτηνη hΛ et
sub ※ G 5 | 19/20 προενομευσαν h¹ | επρονομευσαν Bh* rell | 19 εαυτοις|
αυτοις Λ : >h | 20 ἰῆλ| + κατα το ρημα κῦ ο ενετειλατο τω ἰῦ [[τω ἰῦ] ἰς Λ] Λ

present I am in a position to adduce from an earlier passage in this book. 3:13 at the end r alone adds: α' σ' σωρος εις· θ' ασκωμα εν. I have also come across additions peculiar to r which though introduced sine nomine must be estimated in the same manner. Comp. 3:16 αοικητον (after αραβα). On a different footing, however, stands ετοιμως *ibid.*, 17 which is extant in uf likewise. εκ in α''s rendering is evidently an error for επι (comp. 5^m). On the other hand, σ' is fuller in r than in 5^m. θ' (comp. 5^m) is not quoted. There still remains a parallel anonymous rendering (εστωσας επι των θινων αυτων) which all the K texts (except 11) present as the second element of the doublet which is peculiar to the recension. Origen, on the other hand, proceeded in his usual mechanical manner by introducing from the parallel version just referred to the last word sub ast; the result (τας κεχωματισμεναι αυτων) is awkward enough. What is the Greek for *disruptas* 11? 14 εν πυρι K a singular reading. There is nothing in 11^m to correspond to it 15 την Origen sub ast (hence not in ΑΘ) expresses נח αυτην (s, uf, Origen sub ast, but also ΑΘ) expresses the suffix in נח 16 ἰς both recensions (also ΑΘ) = 11^m; ἰῆλ B texts 17 In iz condensation 17, 18 All the texts express נח in the place of נח 18 הנהגה was supplied by Origen sub ast (hence its omission in ΑΘ) 19, 20 On προενομευσαν and επρονομευσαν see Helbing, 79 20 The addition in Origen comes from 8:27 αυτους in all the texts is, according to Maes, an old error for αἰνῶς=ανθρωπους 20 ff. The omission in iz is one of their extreme cases

Κ 164a

[λοθρ] ευσεν ις̄ αναι-
[ρων] εν στομα-
[τι ξι] φους· εως
25 [απω] λεσεν αυτους
164b ου κατελειπεν ε-
ξ αυτων ουδενα
ενπνεοντα· ¹⁵ον
τροπον συνετα-
5 ξεν κς̄ μωυση τω
παιδι αυτου· και
μωυσης ωσαυτως
ενετειλατο τω
ιῡ· και ις̄ ουτως

ΧΓ

15

ο | 21 $\epsilon\xi\omega$ - Ks | $\epsilon\xi\omega$ - ro | 22/23 αναι[ρων] Kr \mathfrak{L} ανερων ο: > s | 25 [απω]λεσεν
Krs] απολεσεν ο: απωλεσαν \mathfrak{L}

164b 1 κατελειπεν K^{ro} | κατελιπεν s | 3 ενπνεοντα Ks | εμπνεοντα ro | 5 -ξεν
K | -ξε R | μωυση K^u | μωση r : τω μωση o : τω μωυση s | τω 2^o K^{ro} | >s | 7
μωυσης Ks^u | μωυσης ro | 7/8 ωσαντως ενετειλατο Kos ^u | ~r | 9 ις ουτως K^r

20—164b, 10 αυτους — εποιησεν] > iz | 25 -λεσεν] -λεσαν lptf

164b 1 κατελιπεν lptf| κατελιπον uiz | 5 τω | > lptf | 9 ἵς ουτως |

et sub \times G \S | 22 $[\lambda\theta\rho]\epsilon\nu\sigma\epsilon\nu$ AG \S | pl, B rell | 22/23 $\bar{\iota}\bar{\varsigma}$ *αναίρων*] >omn |
24 $\epsilon\omega\varsigma$] και Λ | 25 $[a\pi\omega]\lambda\epsilon\sigma\epsilon\nu$ BAAG \S | pl, h $\mathfrak{C}\mathfrak{O}$

164b 1 κατελειπεν| pl. omn | 1/2 ξ Bh (cf. **Ε**§)]>rell | 2 αυτων| sub τ
G§ | 2/3 ουδενι ενπνεοντα| ουδε εν εμπνεον [| ουδε εν | ουδεν Δ] B rell | 5 μωνση (μωση
G) | prm τω BhAΘAG | τω]>h | 6 ¶ Θ | και]>EAG§ | 2/3 μωνσης
ωσαντως ενετειλατο BhAΘ| ~AG (μωσης) § | 7 ωσαντως]>E | 9 ιϋ hΘAG|

of condensation || 22, 25, 164*b*, 1. 1 The three verbs are consistently singularized in Kr (*i*ς̄ is added as an explicit subject after the first, so also *u* of which therefore singularize the first verb), and just as consistently pluralized in hē^o; all the other texts are inconsistent in their choice of number || 22/23 *avupov* to which nothing corresponds in *u*^m only in the K recension

164b 1/2 (εξ) αὐτῶν not in \mathfrak{U}^m ; obelized in Origen || 2/3 οὐδεὶς ἐμπνεοντα characteristic of the K recension || 7/9 Origen (not followed by AΘ) adopted the Hebrew order || 9/10 On the other hand, here only the K texts deviate from the Hebrew order || 11 ρημι = רבב was added only by the K recension || 13/14 Origen, followed by AΘ, altered the text to accord with צה ירה ירה

K 164b

10 *εποιησεν· ου πα-
ρεβη ουθεν ρημα
απο παντων ὧν
συνεταζεν αυτω
μωνσης·¹⁶ και ελα-*
15 *Βεν ις πασαν την
γην της ορεινης·
και πασαν την γῆ
ναγεβ· και πασα
την γην εν τω νο-*
20 *τω· και πασαν τη*

XI

16

~ 11 | 10 ου KR] prim et 11 | 11 ουθεν Ks] ουδε εν ro | 13 συνεταξεν Krs]
συνεταξε ο | αυτω KR] illis 11 | 14 μωνσης Ks 11 | μωσης ro | 1 Kr | 16 της
ορεινης Kro] της ορεινης s: την ορεινην 11 | 18 ναγεβ Kro] ναγεθ s: εν αγεβ 11 |
18/20 και—νοτω Kro]>s 11 | 19 νο· Kr] νο· ο | 20 πασαν Ks 11]>ro | 21 γοζομ

~ uf | 11 -ρεβη] + ις iz | 14 11 ul | 18 ναγεβ] prim την ufz | πασαν] > z |
19 εν] prim την uf | 20 πασαν] > z | 20/21 την γην] > z | 21 γοζομ] γοσομ

ησοι BA | 9/10 ις ουτως εποιησεν] ~ omn | 11 ρημα]>omn | 13
συνεταξεν B rell] ενετειλατο h | 13/14 αυτω μωνσης BhEA] κς τω μωνση (μωση
G) AΘGΣ | 14 11 BhAΘG | 15 πασαν] prim την A et sub × GΣ | την]>ΔΣ |
16 γην] + ταυτην A et sub × GΣ | της ορ(ε)νης h] την ορεινην B rell | 17
πασαν] prim την ΔΣ et sub × G | την]>ΔΣ | γην] hEAΘAG]>BΣ : +
την A | 18 ναγεβ hAΘ] αδεβ BΘ : νεγεβ AG(Σ) | 18/20 και — νοτω h]

בְּיָמָיו אֵלֶּם; whereas Ⓞ (B texts, K texts) read בְּיָמָיו אֵלֶּם || 15 On την
see above on 161a, 4-6 || 16 ταυτην=אֵלֶּם added by Origen sub ast ||
Ⓞ probably wrote την ορεινην; see above (*ibid.*) || 17 as line 15 γην properly
omitted in B; it is simply a faulty repetition of την || 18 The corruptions of
ναγεβ admit of easy explanation: in BΘ, the initial ν dropped out by hap-
lography (after την (γην)), just as in 11 after εν (its text therefore read εν ναγεβ,
comp. εν τω νοτω); the change of γ into δ (BΘ) is due to an intermediate τ
(comp. h 166a, 19/20); on the other hand, the interchange of θ and β
(through the medium of φ)—comp. ναγεθ s—is an error of sound which may
be paralleled elsewhere, comp. 165a, l. 3 χενερεβ Ⓞth for χενερεθ. Observe
νεγεβ AG a more modern pronunciation than ναγεβ (also AΘ) || 18/20 The
parallel rendering of בְּיָמָיו אֵלֶּם in the K texts (all but s11) and h is
derived from a' σ' (see Σ^m); see above on 161a, 4-6 || 20 The omission of

K 165a

λασσης χενερεθ'
κατα ανατολας
5 και εως της θα-
λασσης της αρα-
βα θαλασσης τῷ
αλων· απο ανατο-

XII

ro | 6/7 αραβα K^{ro}] ραβα 𐤀 | 7 τῷ^ν] K|>ro | 8 αλων K^r] ελων ο: nachor 𐤀 |

ℰ^{fh}: prm και ℰ | 5/6 θαλασσης]>ℰ^{fh} | 6 της]>omn | 7 θαλασσης] θαλασσα

cannot be obtained from the scattered variants in Parsons' apparatus, it is advisable to present here the aspect in toto. 13 ¹και ἰς πρεσβυτερος προβεβηκως ημερων· και ειπεν κς̄ προς ἱν· ἰδον γεγηρακας συν· και η γη υπολελειπται πολλη εις κληρονομιαν πολλη σφοδρα· αλλα διδος αυτην ταις φυλαις του ἱλ̄ εις κληρονομιαν· ον τροπον ενετειλαμην σοι· ⁷και διεμερισεν ἰς την γην ταυτην εν κληρονομια ταις εννεα φυλαις· και τῷ ημισει φυλης μαννασση απο του ιορδανου· εως της θαλασσης της μεγαλης κατα δυσμεις ηλιου εδωκεν αυτην· η θαλασσα η μεγαλη ορει· 14 ³εδωκε γαρ μωνσης ταις δυο φυλαις και τῷ ημισει φυλης μανασση απο του περαν του ιορδανου· και 13 ¹⁴τη φυλη λεβι· ουκ εδωκε μωνσης κληρονομιαν· κς̄ ο θς̄ ἱλ̄ αυτος κληρονομια αυτων· καθως ελαλησεν αυτοις· 14 ⁴οτι ησαν οι υιοι ιωσηφ μανασση και εφραιμ δυο φυλαι· και ουκ εδοθη μερις εν τη γη τοις υιοις λεβι· αλλ η πολεις κατοικειν· και τα αφωρισμενα αυταις· και τοις κτηνεσιν αυτων· ⁵ον τροπον ενετειλατο κς̄ τῷ μωνση· ουτως εποιησεν ¹⁵ἰς ο του ναυη· και ελεαζαρ ο ιερευσ· και οι αρχοντες των π̄ρων των φυλων υιων ἱλ̄· ²κατα κληρους εκκληρονομησαν ταις εννεα φυλαις· και τῷ ημισει φυλης ³απο του περαν του ιορδανου ⁵και μεμερισαντο την γην·⁶⁻¹⁵ 18 ¹και εκκλησιασθη π̄σας συναγωγη υιων ἱλ̄ εις σηλωμ· και επηξεν εκει την σκηνην του μαρτυριου· και η γη εκρατηθη υπ αυτων· 15 και κατεκληρονομησαν υιοι ιονδα π̄σας τας πολεις αυτων· και τας κομ̄ας αυτων· κατα τα ορια αυτων· κατα δημους αυτων εμερισαντο την γην· 16 ωσαντως και οι υιοι ιωσηφ εφραιμ και μανασση· κατα δημους αυτων· κατεμερισαντο π̄σας τας πολεις αυτων· και τας κομ̄ας αυτων· κατα τα ορια αυτων· 17 ³και τῷ σαλπαδ υιω οφερ· ουκ ησαν αυτω υιοι· αλλ η θυγατες· ⁴και εστησαν ενωπιον ελεαζαρ του ιερεως· και εναντιον ἱν υιου ναυη· και εναντιον των αρχοντων λεγουσαι· ο θς̄ ενετειλατο διαι χειρος μωνση· δοναι ημιν κληρονομιαν εν μεσω των αδελφων ημων· και εδοθη αυταις κληρος διαι προσταγματος κς̄· εν τοις αδελφοις αυτων· ¹η δε γη γαλαια ²εγενηθη τοις υιοις μανασση τοις καταλελειμμενοις· 18 ²⁻⁴(as far as διελειν αυτην) 8-10a, 11 19 ¹10a, 17a, 24 32, 40 και εκκληροδοτησεν αυτους ἰς̄ κατα δημους αυτων· κατα

K 165a

λων· οδον την
10 κατα εκμωθα·
απο θαιμαν· και
απο νοτου υπο α-
σηδωθ' την κα-

XII

10 εκμωθα Kγ] εκμωθ 𐤀 : εκμωθ 𐤀 | 11 απο Kρο] υπο 𐤀 | θαιμαν K] θεμαν ro𐤀
| 11/12 και—νοτου Kρο]> 𐤀 | 12 νοτου Kγ] νωτου 𐤀 | 12/13 ασηδωθ Kγ:𐤀]

10 εκμωθα] κεδμωθ | 11 θαιμαν ltfz] θεμαν upi | 14 φαγα] σφαγα iz | 15 ωρ]

G: θαλασσαν B rell | 9 την B rell] ην h* (την h², τ superser) | 10 κατα εκμωθα]
κατα ασειμωθ B: κατ ασιμωθ A: κατα ισιμωθ h*(κατα βηθσιμωθ h²)Θ : κατα
βηθσιμωθ Λ : κατα βηθσειμωθ G: κατα βηθσιμων 𐤓 | 11 απο] υπο AΘ : prm
και AG 𐤓 | 11/12 και απο νοτου] και απο νοτων h (= σ' 𐤓^m):>rell | 12 υπο] prm
την omn | 12/13 ασηδωθ AΘ] 𐤀𐤔𐤁𐤕 𐤓 : μεσιδωθ Λ : μνηδωθ G : μηδωθ BΘ:

τα ορια αυτων· πασας τας πολεις αυτων· και πασας τας κωμας αυτων· ⁴⁹ και
επορευθησαν εμβατησαι την γην· κατα τα ορια αυτων· ^{45a}, ⁴⁷ (with δαν, λεσεμ,
λεσεμδαν).^{47a} 20-21 ^{1-8a}, 41 (39), 42 (40), 42a-l, 43-45 (41-43). By means of this singular
condensation, the scribe saved himself the work of reproducing the
troublesome geographical notices and lists of place names. Whether we
are dealing here with a recension, it is difficult to tell. So far as the prin-
ciple of condensation goes and especially the turning of the imperative 13:7
into an aorist, Gaster's Samaritan Joshua presents a certain analogy. I
believe, however, that the scribe of s had before him a Greek text which he
manipulated to suit his own bent of mind | 1 αμμαν ro𐤀 modernizes the
name; but K shows that the archetype read correctly αμμων | Origen in-
serted η to express the Hebrew article (ה) | 3 For an explanation of the β
in χερεβ 𐤀th see above on 164b, 18. All texts express 𐤀𐤕𐤕 for 𐤀𐤕𐤕𐤕.
The double ν is, of course, correct | 6 της characteristic of the K texts, but
omitted again in iz | 6/7 ραβα 𐤀 see on 161b, 18 | 7 θαλασσα or θαλασσαν
loose construction; it is corrected in the K texts | 8 ναχωρ 𐤀 admits of an
explanation: the initial ν is dittographed after τω; χ is an error for λ
(a notable example of this interchange underlies the "seven rivers" of 𐤀th
16:3=, not επτα ποταμοι Dillmann, but επτα χειμ[αρροι]=επταλειμ for
απταλειμ B; 𐤀, of course, wrote ιαπλατει (comp. πταλιμ 𐤀 after ορια; hence
ιαπταλειμ preceded the reading απταλειμ)=𐤀𐤕𐤕𐤕; the Palestinian texts
vary between ιεφλαθι (AΘ), read ιεφλαθι, hence nearly with the same vowels
as B, but in accordance with the later pronunciation 𐤕 is expressed by φ
which perhaps induced the substitution of θ for τ, and ιεφλητει=𐤀𐤕𐤕𐤕 𐤕^m);

K 165a

τα φασγα· ⁴και
 15 Οριον ωρ' βασιλε-
 ως βασαν· ος κατε-
 λειφθη εκ των
 ραφαειν· ο κατοι-

4 XII

ασιδωθ ο | 13/14 την κατα K^{ro}] > 14 ¶ r | 14/17 και—κατελειφθη K^{ro}] και
 τον ωγ βασιλεια βασαν ος κατελειφθη s: και ωγ βασιλευς βασαν κατελειφθη 14 |
 15 ωρ K] ωγ R¹ | 15/16 βασιλεως K^r] βασιλει ο | 17 -λειφθη K^s] -λιφθη r:
 -ληφθη ο | 18 ραφαειν K¹] ραφαν r^o: γιγαντων s | 20 εδραιν K^s] εδραιν r:

ωγ | 18 ραφαειν] γιγαντων | 18/19 ο κατοικων] ος κατωκει | 20 εδραιμ u]

μηδων h | 13/14 την κατα] > omn | 14 φασγα] prim και 14 ¶ BhAΘ | 14-165b,
 17 και — μανασση] > h | 15 οριον 15^m] ορια Δ et sub ✕: G : > B^s rell | ωγ
 omn | 15 βασιλεως AG (= οι γ' sec 15^m)] βασιλεάως G : βασιλευς B rell | 16
 βασαν] βασα B | ος 14G^s] > B rell | 16/17 κατελειφθη] υπελειφθη (υπολιφθη
 G) omn | 18 ραφαειν (= σ' sec 15^m 15^z)] γιγαντων omn | 19 ασταρωθ B rell]

the final ρ stands for ν, exactly as 17:11 μαγεδδωρ Δ stands for μαγεδδων,
 and conversely 12, 23a ελδωμ B is corrupted from εδδωρ (comp. ενδων h and
 εδωρ 14) || 10 בִּיתֵּי הַיִּשְׂרָאֵל is faithfully reproduced in GA^s (βηθασειμωθ Δ,
 βηθασιμων=βηθασιμῶ=βηθασιμωθ 15, βηθσειμωθ G) comp. also βιθσιμωθ h²
 =βηθσιμωθ); in the B and K texts בִּית is wanting, either originally, or
 through haplography after κατα (the element is universally extant in the
 parallel passage 13:20). As for the second part corresponding to בִּיתֵּי הַיִּשְׂרָאֵל,
 the readings of the B texts and of AΘ are tolerably correct; not so those of
 the K texts which vary between εκμωθ (thus apparently the archetype read
 with 14) and κεδμωθ UF. κεδ- may represent a miswritten βεδ-; but εκ-
 remains a puzzle; contrast 13:20 || 11 υπο AΘ is an error for απο. και of
 Origen= 14^m || 11/12 Krouf and h introduce a doublet which, according
 to 15^m, comes from σ' || 12 την which the K texts excise treats תַּהֲרֹתָן as
 an implied relative clause || 12/13 The correct ασηδωθ in the K texts and in
 AΘ; μηδωθ B (μηδων h=μηδῶ=μηδωθ) comp. vs. S Δ which it is not easy to
 account for; a conflation of the two readings underlies μησηδωθ (μεισιδωθ)
 GA; on 13:14 see above on 161a, 6; note that in 13:20 G reads ασδω ||
 13/14 την κατα the K texts (except 14) || 14 ff. The omission in h apparently
 due to homoioteleuton || 15 The word נְבוֹל which is represented both in
 the K recension (not 14) and in Origen (not 15^z) was wanting in 14; 14
 accordingly took נָגַב as subject and בֵּיתֵּי הָרַפְאִים as predicate, a sort of
 circumstantial clause; Origen, even though, according to some copies (15^z),

K 165a

20

κων εν ασταρωθ'
 και εν εδραιεν
 ἄρχων απο ορους
 αερμων· και απο
 σελκα· και πασης
 της κατα βασαν

XII

5

edrain 11 : αδραιν ο 21 αρχων Kro] αρχων s | απο KR] επι 11 | ορους KR] οριον
 11 22 αερμων Ks] δερμων ro: ερμων 11 | 22/23 και απο σελκα K] και απο σελχα
 [[σελχαι s]] R: et fasga (cum s inser.) 11 | 23-165b, 7 και- εσεβων] > s | 23
 πασεις ο | 24 κατα βασαν KR] καταβασεως ο: βασαν 11

εδραιν lptF | 23 σελκα] σελχα | 24 κατα] > UF

ασταρωθ G 20 εδραιεν B rel] εδραιε G : αδραι Λ : ενεδραιεν Ε | 22 αερμων]
 𐤀𐤔𐤁𐤕𐤕𐤕 𐤀𐤔𐤁𐤕𐤕𐤕 22/23 απο σελκα και] > G | σελκα] σελχα Λ 𐤀𐤔𐤁𐤕𐤕𐤕 : ἄσελχα Α : σερχα Θ:
 σεκχαι ΒΕ | 23/24 πασης της] πασαν (απασαν G) την omu | 23 𐤀𐤔𐤁𐤕𐤕𐤕 Α | 24 κατα]
 > omu

he left the current text intact, at least introduced a relative, which, of course, became a necessity in the K recension as well as in GΛ; the introduction of the relative should, wheresoever 𐤁𐤕𐤕𐤕 had been ignored, have necessitated placing 𐤁𐤕𐤕𐤕 in the accusative (comp. vs. 2); this was actually done by s, but a trace thereof remains also in G, the scribe at first starting to write the accusative and then correcting himself; the texts incorporating *οριον* or *οριμ* naturally wrote the genitive; the latter, according to \mathfrak{S}^m , was found in the three; hence it is from them also that the noun determined by it came | 16/17 *κατελειφθη* is peculiar to the K texts | 18 *ραφαιεν* of Kro11 was written, according to \mathfrak{S}^m , by σ'. Observe the misspelling common to ro which is not shared by the uncial (or 11). Hence in such matters the agreement of ro is no guarantee of correctness | 19 *ασταρωθ* with τ is apparently the older method of transliteration; comp. the much older *ασταρπη* where the second 𐤕 is treated like the first; G modernizes | 20 Ε in all likelihood wrote *εδραιε*; a supposed stroke of abbreviation over the final letter caused the pluralization at the hand of later scribes. ε is better attested than α. In the Greek underlying Ε εν was dittographed | 21 All texts ignore 𐤀𐤔𐤁𐤕𐤕𐤕 The nominative was suffered to stand by s; by attraction to the relative clause | απο is probably an old error for επι (11; 11 omits the second απο); while the K recension consistently carries on the genitive construction, the other texts continue ll. 23/24 with the accusative | 22 Another instance where ro share an error; the archetype was certainly

K 165b

εως των [οριων]
 των γερ [γεσι και]
 του μαχ[αθι και]
 της ναχ[ι και του]
 5 ημισους [γαλααδ]
 οριου ση[ων βασι-]

XII

165b 2 των Κο]> r | γερ[γεσι] Kro] γαργασι 1 | 3 μαχαθι Kr] μαχαθη ο:
 machit 1 | 3/4 και της ναχ'ι] Kro]> 1 | 4 και Kro]> 1 | 4/5 [τον ημισους

165b 1 των]> UF | 2 των]> z | γεργεσιν UF | 3 μαχαθι] μαλχαθι 1 | 4 ναχι]

165b 1 των]> omn | 2 των]> omn | γερ[γεσι]=γεργεσει B^ε | γεσουρι A^Θ:
 γεσουρε Λ : γεσσουρε G : ܝܒܐܝܠ ܣ | 3, 4 του sive της] την] omn | 3 μαχ[αθι]=
 μαχαθ(ε)ι Λ G : ܡܚܬܐ ܣ : μαχατι A^Θ : μαχατ E : μαχει B | 3/4 και της
 ναχι]> omn | 4/5 τον ημισους] το ημισιν omn | 6 οριον E] οριων B rell : prm

an uncial || 22/23 The omission in G due apparently to homoioteleuton ||
 23 σελκα might be original with its κ, but it is confined to K; in Θ, λ
 became ρ through mishearing (similarity of sound); σεκχαι B^ε goes back to
 σεχχαι and that to σελχαι (another instance of the interchange of λ and χ);
 we may even go further and say that G wrote σελχαι (comp. 13:11 αχα B
 after εως=σελχα), the ι was joined to α by reason of the following κα; fasga
 1 (with inserted s)=φαγα (with spirantic γ, hence)=φαχα=φαχχα=φαλχα
 =θαλχα=εαλχα=σαλχα (in 13:11, however, 1 has εσχα r. σελχα) || 24 κατα
 peculiar to Kro

165b 2 ܝܒܐܝܠ ܣ γεσουρει (or γεσσουρει, with σ dittographed, or with
 inner-Greek doubling, or with inorganic Semitic doubling, comp. ܝܒܐܝܠ,
 ܡܥܫܐ, ܡܥܫܐ, μεσσις, etc.) was written by Origen (here GΛ have faultily ε
 at the end) and adopted by A^Θ (13:2 Θ² placed ρ over the word apparently
 as a reminder of the other reading) here and 13:2. 11. 13a (13b G reads
 correctly γεσσουρ=ܝܒܐܝܠ ܣ^m); the κοινή readings oscillate between γεργεσι
 (γαργασι)—so here all (γεργεσιν UF originated in the same way as εδραι out
 of εδραι, see above 165a, 20), and 13:2. 11 the r texts (including 1 in vs. 2,
 but γεσηρι in vs. 11)—and γεσ(σ)ειρει (with itacistic variations; also γασρι),
 the former by confusion with ܝܒܐܝܠ ܣ (comp. Euseb.: αυτη δε εστι γαργασει),
 the latter=ܝܒܐܝܠ ܣ || 3, 4 The genitive of the K texts expresses the sense of
 1^m correctly (observe the ܣ with ܝܒܐܝܠ), or in consistency with the
 construction above 165a, 23; at all events G placed a stop after ܝܒܐܝܠ and
 took ܝܒܐܝܠ over to the following which together the translator made

K 165b

λεως εσε [βων:]
 6 Τουτους [μωυσης]
 ο παις κ̄ν [και οι]
 10 υιοι ῑηλ' ε[παταξ̄ε]
 αυτους· κ[αι εδω-]
 κεν αυτ[ην μω-]
 υσης εν [κληρω]
 τω ρουβη[ν και]
 15 τω γαδ' κ[αι τω]
 ημισυ φ[υλης]
 μανασση[: 7 και]
 Ουτοι οι β[ασιλεις]
 των αμ[ορραιων]

XII

6

7

Krō] το ημισυ 1 | 5 γαλααδ Kr1] γαλαδ ο | 6 οριων Krō] οριων 1 | ση[ων] Kr
 1] σιων ο | 7 εσε[βων] K1] εσεβων ro | 8 ¶]>r | τουτους Kr]>1 | μωσης
 ro | 9 οι K]>o | 10 ε[παταξ̄ε] Kr] επταξαν os | 11/12 εδωκε ο | 12/13 μωσης
 ro | 14 τω Krō] τοις υιοις 1 : >s | 16 ημισυ Ko] ημυσι r: ημυσει s | 17
 μανασση Krō] μανασση s1 | ¶ r | 19 αμωραιων s | 20 αηλεν ο | 21 οι]>o |

ναχθι υ : συναχθι f : συναχι z : αναχθι i | 8 ¶]>ul | 9 ο παις κ̄ν]>z | οι]>i |
 10 επταξαν UF | 11 αυτους]>z | 12/13 μωσης εν κληρω] ~ z | 14 ρουβ(ε)ιμ

εως Λ et sub ✕ G§ | σιων G (𐤌𐤍𐤏𐤍 §) | 7 -λεως B rel] ω sup ras A^{ab}
 (-λεως A^{*fort}) | 8 τουτους]>omn | μωσης G | 10 επταξαν omn | 12/13 μωσης
 G : + ο παις κ̄ν Λ et sub ✕ G§ | 13 κληρω AΘ] κληρονομια B rel | 14 τω]
 >omn | ρουβηλ Ε§ | 15 τω 1^o] >omn | 16 ημισυ G] ημυσει B rel | 17 ¶

dependent on 𐤌𐤍𐤏𐤍 under the force of the 𐤌 in the first half of the verse ||
 𐤍𐤏𐤍𐤏𐤍 μαχαθ(ε)ι or μαχατι, the latter in the B texts and 1 in ch. 13, and
 in AΘ here (but *machit* 1 is apparently corrupt, possibly a conflate; see
 further on); here B (but not Ε) reads μαχει which I take to be a corruption
 from μαχθι=𐤍𐤏𐤍𐤏𐤍. This B reading is introduced in the K texts (except
 1; unless *machit* is a conflate of *machati* and *machi*) as a parallel (doublet);
 further below (22/23) where the clause is repeated (perhaps from the margin
 of the archetype; then inserted in the wrong place as so often with marginal
 notes) the spelling is *vaχoi* in Kr, *μαχω* in 1, *vaθi* in iz, but *vaχθi* UF exactly
 as is read in υ here); of course, *v* stands for *μ* | 6 Note how the manuscripts
 divide in an arbitrary fashion on the question of number 1 εως Λ and sub ast
 G§ (so Lagarde's codex; there is no reason why the obelus should be

K 165b

20 οὓς ἀνεί[λεν ἰῆς]
καὶ οἱ υἱοῖ[ι ἰῆ]λ ἔ[χουσιν]
τὴν περὰ[ν τοῦ ἰ-]
ορδανου[καὶ τῆς]
ναχοῖ· κ[αὶ τοῦ]
[ἡμισο]υς γαλααδ
[παρὰ θά]λασσαν
[ἀπο βα]λθαζαρ ἐν
[τῷ πε]δίῳ τοῦ
5 [λίβαν]ου· καὶ ἐως

XII

166a

[ημισο]υς γαλααδ
[παρα θα]λασσαν
[απο βα]αλγαδ εν
[τω πε]διω του

5 [λιβαν]ου· και εως

23-166a, 9 και - εἰρα] > s | 23 της Kro] εν 2 | 24 vaχοι Kr] vaχη ο: macho 2
24 —

166a 1 του ημισους] το ημισιν ¶ 1 ημνους ο 2 παραθαλασσεος ο 3 απο
βααλγαδ Kro] balladon ¶ 5 και K¶>ro | 7 [χελ'εχ Kro] chelga ¶ 8/9 ση-

upz : ρουβιν ltfi | και> z | 12 | 22 του> z | 23 της> f | 24 ραχοι| ραθι iz :
ραχθι rel

166a βαυλγαδ u¹ ltzf] βαλγαδ u* : γααλγαδ i | 4 του>f 6 του 1°>UF |

BhAΘG | 19 των αμορραιων Beth rell] της γης s̄ | 20 iṣ sup ras A^{a?} (μωνσῆς
A^{*fort}) 23 —

166α 1 -καί — γυλαὰδ] >omn 2 θυλασσαν] prn την Α 3 απο] >omn
βυαλγυὰδ ΘΛΓΞ̄ (ⲉϣⲓⲛⲁⲗⲟⲩ)] βαλγυὰδ Α : βυαλγυὰδ Ε : βυαλγυὰδ Β : γυλαὰδ h
εν B rell] εως h² | 4 τω ΑΘΛΓ] >B | 5 του λιβαινον B³ChAΘΛΓΞ̄] λιβαινω

adopted with Maes, the word not being found in the *κωνη* texts), hence קל must have read קל , an error due to the aberration of the eye to קל above 7 K shows that *σεσβων* with one *σ* is the correct spelling. $\epsilon = \text{---}$ 8 *τουτους* the K texts (all except U) resumptive 9 Note condensation in *z* 10 The plural should be restored also in Kr 13 The second קל only in Origen קל all the K texts and AΘ is certainly to be rejected in favor of *κληρονομια* B rell; *κληρος* = קל , and *κληρονομια* = קל 14/15 קל , קל , קל did not express the gentile 16 *ημουν* is not mis- written for *ημουν*; the difference is grammatical, see Helbing, 51 19 קל only in S ; all the other texts express קל

166a 3 $\alpha\pi\omega$ was wanting in \mathfrak{G} ; apparently \mathfrak{z} was missing in \mathfrak{H}^s ; for the translator's exegesis comp. note on 161b, 24/25 Restore $\beta\alpha\lambda\gamma\alpha\delta$ everywhere; $\gamma\alpha\lambda\alpha\alpha\delta$ h (comp. $\gamma\alpha\lambda\gamma\alpha\delta$ i) for $\beta\alpha\lambda\alpha\alpha\delta$, see above on 164b, 21/23; $\beta\alpha\lambda\lambda\alpha\delta\omega\eta$ \mathfrak{I} is gen. plur. of $\beta\alpha\lambda\lambda\alpha\delta\alpha$, comp. $\beta\alpha\lambda\alpha\gamma\mu\delta\alpha$ B = $\beta\alpha\lambda\gamma\alpha\delta$ 5 και

K 166a

[του ορ] ους του
 [χελ] εχ'· αναβαι-
 [νοντ] ων εις ση-
 [ειρα·] και εδωκε
 10 [αυτη] ν ις ταις φυ-
 [λαις ι] ηλ' κληρο-
 [νομε] ν κατα
 [κληρ] ον αυτων
 [εν τω] ορι· και εν
 15 [τω πε] διω· και
 [εν αρ] αβα· και ε

XII

8

[ειρα] K] σσειρα r: σεηρα o: seir 𐤀 | 9 𐤄 r | εδωκε o | 10 [αυτη] ν Kr 𐤀] αυτοις
 o τοις o | 11 -λης o | 11/12 κληρο[νομει]ν Kro 𐤀] κληρονομιαν s | 13 [κληρ'ον
 Kr 𐤀] κληρων s: κληρονομιαν o | 14 ορι K] ορει R | 15/21 και—πεδιω] > s | 16 [εν]

7 [χελ] εχ fz] χελλεχ lpt: χελλεμ u: χαλεχ i | 8/9 σσειρα UF | 11/12 κληρονομιαν

B*vid 6 του 1^o > AΘ | του 2^o AΘAG > Bh | [χελ] εχ] χελχα B: χελκα h :
 χαλεκ (s. χαλεχ) 𐤄th : αλοκ AΘAG : 𐤀𐤋𐤋𐤀 𐤀 | 8/9 εις σηειρα] εις σσειρα AΘG :
 εις σσειρ B𐤄 : σσειρ h : ασσειρα Λ : 𐤀𐤋𐤋𐤀 𐤀 | 10 αυτην h 𐤀 AΘΔ] αυτον BG 𐤀 |
 11/12 κληρο[νομει]ν Bh] κληρονομιαν rell | κατα [κληρ] ον αυτων B rell]

which ro alone omit was certainly present in the archetype of Kro 𐤀 || 7 𐤀𐤋𐤋𐤀 Origen wrote ααλακ or αλακ (without the Hebrew article) (hence AΘ), read in AGAΘ αλακ for αλοκ, comp. 11:17 αλακ A ααλακ GΔΘ; 𐤄, on the other hand, wrote (α)χελκ or (α)χελεκ = 𐤀𐤋𐤋𐤀 (𐤀), comp. α' μεριζοντος: 11:17 αχελ (αχαλ) B𐤄hruf with final κ dropped in front of και, here χελκα h 𐤀 (𐤀 with γ in the place of κ) and (with κ assimilated to χ) χελχα B, α in either case dittographed (the next word begins in α), χελεχ rofz (χελλεχ lpt with faulty doubling, still more corrupt χελλεμ u), χαλεχ i comp. χαλεκ 𐤄th || 8 ασ- Λ = ες for εις; the word is missing in h || 8/9 While B𐤄h 𐤀 comp. 𐤀 correctly ignore the locative element already rendered εις, the other texts include 𐤀, pleonastically in the transliteration; η, of course, should be restored everywhere || 10 αυτην refers back to 𐤀𐤋𐤋𐤀; αυτον clearly an error in spite of the variant reading there, since the plural is used for the latter in Greek || 11/12 Kro 𐤀 go with Bh || 1B κληρονομια o deviates from its archetype and is certainly wrong, even though κληρον is an inadequate rendering of 𐤀𐤋𐤋𐤀 (α' σ' διαιρεσεις) || 16 There is room in K for εν, though

K 166b

ον και τον γερ-
γεσαιον "τον βα-

XII

9

5 Σίλεια ιεριχω και
τον βασιλεια της
γαι· ή εστιν πλη-
σιον βαιθηλ· ¹⁰ και

10

7 γαι KR] *geth* 𐤀 | *εστι* s | 8 βαιθηλ Krs] *βεθηλ* ο 𐤀 | και KR] > 𐤀 | 9 των s |

166b 4 τον z] *prn* και *ufi* | 8 βεθηλ i | 10 τον βασιλεια] > f | 14 λαχης u |

prn και Bh 𐤄 | post nomina oppidorum Λ et sub 𐤆 G 𐤆 add *ενα* | 8 βαιθηλ]

repeated once more (in the form of *καταναιος*) in the place which belongs to it || 3/4 και τον γεργεσαιον peculiar to the K recension (all except 𐤀; iz, however, excise also και τον ιεβουσαιον; note the inverted order in *uf*); comp. Maes: "Monet hic Syrus in nonnullis libris post τον ιεβουσαιον adscriptum fuisse και τον γεργασσαιον, sed hoc in Hebraeo non habetur" || 4 και Bh 𐤄 *ufi* an inferior reading, induced by the sequel || 5 ff. Origen alone added sub *ast* *ενα* after each city name || The codices escape the tedious repetition of και τον βασιλεια with each new name in a variety of ways; some begin condensing the text at an earlier, some at a later stage. It is safe to say that these contractions do not go back to 𐤄. As for B, its archetype evidently had και in each instance (see below); moreover, βασιλεια was written compendiously βᾱ (see below) || 10/11 βασιλεια χεβρων dropped out in G through carelessness; the total was not affected, because G erroneously treated *χερμελ* vs. 22 as the name of a city || 12 𐤀 alone reproduces יְרִיבְיֹת 𐤀^m; all the others presuppose יְרִיבְיֹת or יְרִיבְיֹת or (if *ou* stands for *ω*) יְרִיבְיֹת || 15 יְגִלָּן, introduced by Origen into his text as *εγλων* (hence AΘ and also *uf*) in the place of the *κοινη* reading (as preserved in Bh 𐤄 𐤀) *αιλαμ*; the latter apparently meant to Origen a hopelessly corrupt form which he could in no wise admit. Critically handled, *αιλαμ* is equivalent to *αιγλαμ* (the spirantized *γ* omitted; comp. 17:3 *ela* 𐤀 and *γ* in *εγλα* sup *ras* B?) = *αιγλαν* = *εγλαν*. 𐤀 which kept the *κοινη* form added βασιλεια *gongola*; whatever the *γ* (*g*) may stand for, *ογγολα* is manifestly a corruption from *εγγελα* (comp. *εγγελα* Compl. = יְגִלָּן Jerem. 31 (78): 34; corrupted in the codices as *αγγελα*(*v, s*) = *εγγελα* = *εγγελαν*. *s* likewise adds: και *εγλωμ*; but in the place of the *κοινη* form, it reads with Kro *οδολ(λ)αμ*. Here reveals itself a substantial difference between Origen and the recension embodied in KR. A concordance of all the passages in which the name יְגִלָּן occurs in Joshua shows that, though the three gave a form corresponding to the

K 166b	τον βασιλεα ιλῆῃ'	XII
10	και τον βασιλεα χεβρων· ¹¹ και τῶ βασιλεα ιεριμουθ'· και τον βασιλεα λαχεις· ¹² και τον	11
15	βασιλεα οδολαμ'	12

10 και KR]>℥ | τον βασιλεα K^{ro}℥]>S | 11 και KR]>℥ | τον]>ro | 11/12
τον βασιλεα]>S | 12 ιεριμουθ Ks] ιεριμουθ ro: ιερμουθ ℥ | 13 και KR]>℥ | τον]
>ro | τον βασιλεα]>S | 14 και]>℥ | τον]>ro | 14/15 τον βασιλεα]>S | 15 οδο-

15 οδολαμ] αυγλωμ UF: + και τον ιεριμουθ iz | 16 τον βασιλεα]>fi | 17 γαζερ]

γεθ'ηλ A | και]>omn | 9 τον]>omn | 10 και τον]>omn | 10/11 βασιλεα
χεβρων]>G | 11 και τον]>omn | ιεριμουθ] ιερμου A : ιερμουθ Θ cf. *iārimuth*
Euseb^{Hier} | 13, 14 και τον]>omn | 15 οδολαμ] αιλαμ Bh Θ : εγλωμ AG:

Hebrew (comp. for 10:5 α' σ' θ' 85^m et sine nomine 58^m; for vs. 23 α' σ' , for vss. 34 and 37 σ' 58^m; read, of course, everywhere *εγλων*), Origen conservatively retained the Θ reading *οδολλαμ*: that is to say, if G ξ may be taken to represent the Hexapla (or Tetrapla, comp. the note in ξ at the end of the book). A Θ naturally followed Origen (in 10:37 there is an omission in Θ ; comp. a similar omission in f). A doubt, however, may be raised as to what Origen really introduced in his text on the ground of the marginal note in 85 on 10:34 according to which both σ' and α' read *αυγλωμ*. This reading is extant in 15 (*αυγλων*). 64. Ald. (*αυγλων*); and so also in vss. 5. 23; while in vs. 3 *αυγλωμ* is found in the text of 58. It may therefore be argued that in one form of his recension (possibly the Tetrapla) Origen was emboldened to introduce the correction. Observe that in vs. 33 where 85 vindicates for σ' the reading *οραμ* we find *ωραμ* (the better spelling) in 64. Ald. (comp. *αραμ* 58 and the still more corrupt reading 𐤀𐤓𐤁𐤍 of ξ). The entire subject, however, cannot be prosecuted here at length. So much is certain that, when Origen was forced to supply an omission, he unhesitatingly took over from his source the Hebrew form of the place-name; so in 10:36 ✕ *απο εγλωμ*: G ξ , sine notis Λ (with the form *εγλων* in 19. Compl.). Whereas 58 presents the doublet *απο αυγλωμ οδολλαμ*, it is interesting to observe that in h Θ ^{CRUF} the addition reads *απο οδολλαμ*. Hence the other recension, while adopting the same plan as did Origen with reference to supplying suppositious lacunae in the current text, nevertheless held itself to the tenor of Θ , a critical procedure which must excite admiration. A Θ , while accepting Origen's corrections, do not follow him in admitting asterisked additions.

K 166b

και τον βασιλευ
 γαζερ· ¹³ και τον
 βασιλευ δαβειρ·
 και τον βασιλευ

XII

13

λαμ Ks] οδολλαμ ro : + και εγλωμ s : gongola 11 | βασιλευ] prim regem aelam
 11 | 16 και] > 11 | τον] > ro | τον βασιλευ] > s | 17 και] > 11 | τον] > ro | 17/18 τον
 βασιλευ] > s | 18 δαβειρ Krs] δαβηρ o | 19 και] > 11 | τον βασιλευ] > s | 20 γεσσειρ

αζηρ ufi: αζιρ z 18-22 ordo oppidorum Klptf] γεσειρ. ερμα. αραδ. δαβιρ
 u: omn inserunt βαιθηλ post αραδ | 18 δαβειρ] δαβιρ ulf: δαβιρ ptiz |

εγλων ΘΑΞ | 16, 17, 19 και τον] > omn | 20 γεσσειρ] ασει B : ται h : gīsi ❷ :

The K recension is thus true to its canon in reading in the present passage οδολλαμ. On the basis of the κοινή reading and its casual correction in Origen the two names are identified in 58^m on 10:37: η οδολλαμ λεγεται και αιγλαμ. There remains the passage 15:39 where again the κοινή reading seemed hopelessly corrupt to Origen who therefore introduced the Hebrew form; he was not followed by the other recension. The introduction of οδολλαμ in 12:12 on the part of the K texts necessitated its excision from vs. 15; naturally those texts which read in the former place αιλαμ or εγλων kept οδολλαμ in the latter. The total XXIX of ❸ (Bh❸11) remained unaffected in ro by the addition of βαιθηλ in vs. 16 in accordance with 11^m. In UF, the retention of οδολλαμ by the side of αιγλαμ together with the addition of βαιθηλ and the duplication of vs. 22b (to κοδμαν comp. κομμιν ro11 is prefixed the Hexaplar form ιεκοναμ) increases the number by three; hence λβ' υ, for which F faultily have ιβ' (comp., however, 24:12 all texts except ΑΞ which read two with 11^m and h which has twenty-nine!). Origen naturally counted XXXI with 11^m; though the representatives of his recension are not in agreement with one another in vss. 18b. 19a. 20a, if we consult ΑΘ we may be reasonably certain that Origen wrote λεσαρων. μαδων. ασωρ. σαμρων μαρων. ΑΘ both count XXIX, i.e. they reproduce the κοινή reading, though Α introduces a supernumerary φασγα after σαμρων, and Θ inserts βαιθηλ and λεπαρω (read λεσαρω) and treats μαρρω in 20a as a separate locality. 11^s apparently wrote XXIX; the number was reduced by the omission of βαιθηλ and the contraction of vs. 18 (where 11^s omitted the second בִּזְיָרָה; בִּזְיָרָה was then correctly understood by the translator after the analogy of בִּזְיָרָה 22b, בִּזְיָרָה 23a, בִּזְיָרָה—thus 11^s read for בִּזְיָרָה 11^m—23b: ❸ wrote εφεκ (or αφεκ) της σαρων: the corruptions in Bh❸11rouf may be readily explained: B, aside from the change of ε to ο, omitted one σ by haplography; in its archetype σαρων was written σαρω,

K 166b	20	γεσσειρ ¹ · ¹⁴ και βασι- λεα ερμου· και βα- σιλεα αραδ ¹ · ^{15a} και βα- σιλεα λομνα· ¹⁶ και βα- σιλεα μακηδα·	14 XII 15a 16
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K] γεσειρ rs: γεσηρ o: γαζειρ 𐤅 | και|>𐤅 | 20/21 βασιλεα|>s | 21 ερμου Kr𐤅 |
ερμου ro | και|>o 𐤅 | 21/22 βασιλεα|>s | 22 αραδ Kr| αραδ 𐤅 | και|>ro 𐤅 |
22/23 βασιλεα|>s | 23 λομνα K] λοβνα ro: λεμνα 𐤅 : + βασιλεα οδολλα 𐤅 |
και|>ro𐤅 | 23/24 βασιλεα|>s | 24 μακηδα Krs| μακιδα o: mageda 𐤅

20 γεσσειρ] γεσιρ viz: γαισηρ f | 22 αραδ] αραδι u | 23 λοβνα | inter λοβνα et
μακηδα inserunt οδολλαμ (οδολαμ f)

γαδερ AΘΔGΞ | και|>omn | 21 ερμου] ερμουθ BhΘ | και|>omn | 22 αραδ] αιραθ
βασιλεα αραθ B : αιραε β. αραθι h : αραθ Θ : αδερ AΘΔGΞ | και|>omn | 23
λομνα] λεμνα Θ : λεβνα BΘΔGΞ : λεβμνα A : + β. οδολλαμ ΔGΞ : + β.
οδ. β. βαιθηλ Θ | και|>omn | 24 μακηδα AΘΔGΞ] ηλαδ B : αηλαδ h : ηδαχ Θ

the sign of abbreviation was then overlooked; on the other hand, the initial κ of the following και—the archetype apparently read και βασιλεα—was dittographed; h has *σαρωθ*, as frequently with ω; in *rouf* the τ of *της* became γ, and in ro the initial α was lost through haplography; in both the κ of *αφεκ* became γ pronounced ν before the following γ, hence the ν of *uf*; *αφεεκσαρρους* 𐤅 shows a dittographed ε, *της* is ignored, ρ doubled, ω rounded to ου, and θ (misread σ) as in h); on the other hand, the omission of 19a (𐤒𐤓𐤕 a mere variant of 𐤒𐤓𐤕 20a; see above on 161b, 10) was offset by the breaking up of 20a into two (𐤅^s read 𐤒𐤓𐤕 𐤒𐤓𐤕 𐤒𐤓𐤕 𐤒𐤓𐤕) || 17 *uf* stand with their *αζηρ* alone || 18–22 u stands alone with its order || 20 Correct *ταει* h to *γαι* and that (comp. B and Θ) to *γασει*=*γασειρ* comp. *γαζειρ* 𐤅 and *γε(σ)σειρ* K texts. In all probability, Θ wrote *γαδερ*=𐤒𐤓𐤕 for 𐤒𐤓𐤕 𐤅^m reproduced in Origen (and AΘ) || 21 *ερμουθ* of the B texts with archaic fem. ending 𐤓= || 22 Bh clearly represent a doublet, which is proved not only by the omission of the first in Θ, but principally by the fact that the count of XXIX is not affected. *αιραθ* (corrupted in h to *αιραε*)=*εραδ* (ε for —) and *αραθ* (corrupted in h to *αραθι*)=*αραδ* are clearly parallels; perhaps the former is genuine || *αιραδ* 𐤅 with a dittographed after *βασιλεα* || *αδερ* Origen quite unlikely, unless 𐤅^m read 𐤒𐤓𐤕; it may have arisen through assimilation to *γαδερ* || 23 On *λεβνα* and variants see above on 161a, 2 || Through the insertion of *βαιθηλ* in the wrong place, the order in vss. 15 f is shifted in *uf*. Θ, not A, introduces *βαιθηλ* in front of *μακηδα* || 24 Θ wrote

K 167a

7 Καὶ τοῖς ἡμισέσι

7 XXII

φυλῆς μανασση

ἐδωκεν μωνσης

ἐν τῇ βασαν· καὶ

5 τοῖς ἡμισέσιν ἐ-

δωκεν ἱς· μετὰ

τῶν ἀδελφῶν

αὐτῶν ἐν τῷ πε-

ραν τοῦ ἰορδανου

10 παρὰ θαλασσαν· καὶ

R¹

167a 1 ¶ r | τοῖς ἡμισέσι KR] τῷ ἡμισεῖ 1 | 2 φυλῆς Kro¹] +
 νων s | μανασση Krs] μανασση o¹ | 3 ἐδωκεν Ks] ἐδωκε ro | μωνσης Ks
 1] μωνσης r: ἱς o | 4 ἐν τῇ Kro 1] τὴν s | 4-6 καὶ-ἱς Krs¹] > o | 5 τοῖς
 ἡμισέσιν Krs] τῷ ἡμισεῖ 1 | 8-10 ἐν-θαλασσαν Krs¹] > o | 11/12 ἀπεστείλεν

ul(p)TF

167a 1-4 καὶ-βασαν]>F (sed φυλῆς μανασση f superscr) | 1 ἡμισεῖ

B¹ChA¹ΘA¹S

167a 1 ¶ AΘ | τοῖς ἡμισέσι ΘA] τοῖς ἡμισεῖ A : τῷ ἡμισεῖ B : τῷ ἡμισυ
 h | 3 μωνσης B rel] ἱς A | 4 τῇ sup ras 3 circ litt A^{a?} | βασαν C^aΘ¹Ξ]
 βασαν(ε)ιτιδὶ BhA | 5 τοῖς ἡμισέσιν ΘA] τοῖς ἡμισιν A : τῷ ἡμισεῖ B : τῷ
 ἡμισυ h | 8/9 ἐν τῷ περὶ τοῦ ἰορδανου BhC^aΘ] παρὰ τὸν ἰορδανὴν A : > A¹Ξ |

μακροδαθ: μα was lost after βα (as βασιλεα was written compendiously), κ was lost through haplography in another ancestor which omitted βασιλεα and read in its source κ_i (=καὶ) κηδαθ; what remained became ηλαδ (spirantic δ in B) and, with α of βασιλεα dittographed, αηλαδ in h; on the other hand, ηδαθ was misread (χ for λ=δ=θ) as ηδαχ in C.

167a 1-4 Omission through homoioareton or condensation in F (but note the trace in f superscr); a similar condensation in o (see the variants 3, 4-6, 8-10) which inconsistently retains ἐν τῇ βασαν || 1 The plural all except Bh¹u; ἡμισεῖ A probably an error, comp. ἡμισιν A in l. 5 which is certainly an error; hu refrain from declining; similarly l. 5 | 3 ἱς A is an error as it is in o, though there the error is coupled with condensation || 4 Bh followed by A Greeize the name; the K recension and Origen (the latter followed by AΘ) have the Hebrew form || 8-10 The K texts as well as the B recension present the full Hebrew text; there is no reason to assume that Origen had anything different; Ξ (followed by A, but not by Θ) omits the first part, A the second (hence παρὰ τὸν ἰορδανὴν for ἐν τῷ περὶ τοῦ ἰορδανου) || 11/12 The form minus the ἐξ- is peculiar to Kro || 12, 13 o con-

K 167a

XXII

σιν πολλοις ανα-
 λυεται εις τους
 οικους υμων
 20 και εν κτηνεσῖ
 πολλοις σφοδρα·
 και αργυριον και
 χρυσιον· και σι-
 δηρον και χαλκῶ·

Kr] χρημασι s: χρημασι ο* | 17 πολλοις Krs] πολλις ο: πολλης ο¹ | 18 -λυεται
 Ko] -λυετε rs | 17/18 αναλυετε KR] ite 1 | 20 εν κτηνεσιν K] εν κτηνεσι R:
 κτηνη 1 | 21 πολλοις KR] πολλα 1 | 22 και KR]>1 | 24 και χαλκον KR]>1

ευλογη- : prm και ltf | 20 κτηνεσῖ] κτημασι u | 22-

και Bh : prm και ειπε προς αυτους 15 | 17/18 αναλυεται] απηλθουσιν BAA :
 απηλθον Θ : εισηλθον h: 'atauū 16 : 17 | 19 υμων 17 | αυτων B rel | 20/21
 εν κτηνεσῖ πολλοις 18 | και κτηνη πολλα B rel | 21 σφοδρα]>h | 22/23 και
 σιδηρον και χαλκῶ] ~ 19 : και σιδηρον Bh : >AΘ : sub 19

dismissing Manasseh, Joshua informs them that Reuben and Gad were gone already and that it therefore was now their part to go likewise. This bit of harmonistic exegesis is on a line with that of Rashi who naturally was bound by the received text to introduce a minor modification. The K texts which with AΘ retain λεγων go a step further in assimilating the text to 19^m, though they diverge in details: KRUF introduce the imperative and the second person of the pronoun in the first half of the verse (αναλυετε characteristic of this recension; it certainly did not come from σ' who wrote אֲנִי according to 19^m), while they leave the remainder substantially the same as in B (except that the preposition is restored in front of הַיְּמִינִי; ufi prefix και in front of διελοντο so as explicitly to dissociate the second half from the first; z left out και as it so often does); 1, on the other hand, goes on with the imperative and the second person of the pronoun in the second half of the verse as well, but introduces in addition the κοινή form at the end in the reading of ufi | 17/18 ite 1 does not appear to reproduce αναλυετε but probably απηλθετε | 19 אֲנִי, 19 is probably an error for אֲנִי | 20 κτημασι u seems to have preserved the original Greek, though etymologically the Hebrew might be rendered κτηνη | 22/23 places και χαλκον και σιδηρον sub ast; this accords well enough with AΘ which omit the entire phrase; but Bh have at least και σιδηρον which reading is shared by 1; the other K texts go with Origen | 22 ff. z condenses

K 167b

και ιμα[τισμον]
 πολυν δ[ιειλον-]
 το· πασα[ν την]
 προνομ[ην των]
 5 εχθρων [αυτων]
 μετα τω[ν αδελ-]
 φων αυ[των:]
 9 και επορ[ευθησα]
 οι υιοι ρο[υβην]
 10 και οι υιο[ι γαδ']
 και το ημ[ισυ φν-]
 λης υιων [μανασ-]
 ση· απο τ[ων υι-]
 ων ιηλ' εν[σηλω]

XXII

9

167b 2 πολυν Ko] πολλυν rs: + σφοδρα s | 3/4 δ[ιειλον]το Kr] διηλοντο
 (per compendium) o: διειλαντο s: *dividetis* ℥ | 3/4 πασα[ν την] προνομ[ην] K] την προνομην πασαν r: την προνομην (προνομιν o*) πασαν o: την προνομην s: *de praeda* ℥ | 5 [αυτων] KR] υμων ℥ | 7 αυ[των] KR] υμων ℥: + και διειλοντο την προνομην μετα των αδελφων αυτων ℥ | 8 ¶ r | 9, 10 οι] > o | 11 τω r | 12 υιων Krs℥] > o | 12/13 [μανασ]ση KR] μαναση ℥ | 14 εν K] εκ r℥ | [σηλω] Kr]

167b 2 και — πολυν (σφοδρα)] > z | 2 πολυν] + σφοδρα | 2/3 διειλοντο] prm και ufi | 3/4 πασαν την προνομην] ~ | 6/7] > iz | 8 ¶ ul | 9 ρουβιν lt: ρουβ(ε)ιμ uf | 9-13 οι—μανασση] οντοι z | 14 εν i] εκ r℥ | 16 τη]

167b 2 πολυν] + σφοδρα ΕΑΘΛΣ | 2/3 διειλοντο h] διειλαντο B r℥ | 3 πασαν] > omn | 5 αυτων ΕΑΘΛ: sub ※ §: > Bh | 8 ¶ hΑΘ | και] prm και απεστρεψαν ΕΛ et sub ※ § | 11 ημισει h | 12 υιων B] > hΕΑΘΛΣ | 14 εν

167b 2 σφοδρα omitted by BhKro℥ was apparently missing in ℥ || 2/3 διειλαντο is the vulgar form; Kro as well as h have the classical aorist || 3 πασαν which is wanting in ℥^m only in Krouf || 5 αυτων was omitted by ℥, the article as so often doing service for the pronoun || 6/7 iz condense || 7 Origen alone added και απεστρεψαν sub ast; from him it penetrated into Ε || 9-13 z condenses || 9, 10 o omits the article as elsewhere often || 12 υιων B and the K texts except o which merely condenses, not in ℥^m || 14 εν ℥ probably read בַּשָּׁלֹחַ, a shortened relative clause || σηλωμ hs℥ = σηλων comp. μαγεδδων for μαγεδδω (comp. מַגִּידִי and Lagarde, *Übersicht*, 187) ||

K 167b	15	εκ γης χα[νααν] απελθειν [εις τη] γαλααδ' ε[ις γην] κατασχε[σεως] αυτων· [ην κα-] 20 τεκληρο[νομη-] σαν εν αυ[τη δι-] α προστα[γματος] κ̄ũ εν χει[ρι μωυση·] 168a [10 και ηλθ]ον εις γα- 10 [λιλα]θ' του ιορδα- [νου η] εστιν εν [γη χα]νααν και 5 [ωκοδο]μησαν οι υ-	XXII
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σιλω ο: σιλωμ s: σηλωμ 𐤓 | 17 γαλααδ Kṛo] prim του s𐤓 | 19/21 [κα]τε-
κληρο[νομη]σαν K] εκληρονομησαν rs: εκληρονομισαν ο | 23 χειρι Kṛ] manus 𐤓
μωση ro

168a 1/2 γα[λιλα]θ K] χαλιλαθ r: γαλιλαδ os: galilea 𐤓 | 4 𐤓 r | 5-9
oi—μανασση]>s | 6, 7 ρουβην, γαδ Kṛo] ~ 𐤓 | 6 oi]>o | 7 τω r | 8 φυλης K𐤓]

γην | 19-23 ην — μωυση]>z | 19/20 εκληρονομησαν

168a 1 𐤓 | 1 ηλθοσαν | 4-23 η—ιορδανου]>z | 6, 7 ρουβην, γαδ] ~ |

Bh𐤌𐤓] εκ ΑΘ | σηλωμ h | 15 εκ γης 𐤌ΑΘ] εν γη Bh𐤓 | 16 τη B] γην
h𐤌𐤓𐤓: +γην Θ | 17 γαλααδ] prim του Θ | 17/18 γην κατασχεσεως] την
κατασχεσιν 𐤌 | 19/20 εκληρονομησαν omn | 21 εν αυτη] αυτην B rell :>A

168a 1 𐤓 ΑΘ | ηλθον B rell] ηλθοσαν ΑΑ | 1/2 γαλιλαθ] γαλιλωθ ΑΘΛ
(𐤓 𐤓𐤓𐤓) : γαλγαλα B : γαλααδ h𐤌 | 4 𐤓 h A | 6, 7 ρουβην, γαδ

15 𐤓 manifestly wrote εν γη; εκ γης is an inner-Greek variant (the stages are εγ γη, εκ γη, εκ γης) || 16 γην was written by 𐤓 and then replaced by την; or 𐤓 wrote την γην, γην then dropped out after την || 19-23 z condenses || 19/20 The compound only in K || 21 εν αυτη the K recension in accordance with 𐤓^m; A omits the 'ā'id as superfluous in Greek

168a 1 The vulgar form in 𐤓𐤓𐤓 || 1/2 𐤓𐤓𐤓 𐤓^m is reproduced exactly in ΑΘΛ (but 𐤓𐤓𐤓 𐤓); the singular of the K texts stamps it visibly as the name of a locality; in Bh𐤌 the name is corrupted (assimilated to other names: Gilgal, Gilead, Galilee; the last not a bad guess).

K 16Sa

[ιοι ρου]βην και οι
 [υιοι γ]αδ' και το
 [ημισ]υ φυλης μα-
 [νασσ]η· εκει βω-
 10 [μον ε]πι του ιορ-
 [δανο]υ· βωμον
 [μεγα]ν τω ιδειν·
 [11 και η]κουσαν οι υ-
 [ιοι ιηλ'] λεγοντω-
 15 [ν· ιδου]ωκοδομησα
 [οι υιο]ι ρουβην και
 [οι υιο]ι γαδ' και το
 [ημισ]υ φυλης μα-
 [νασσ]η βωμον ε-
 20 [φ ορι]ων της χα-

XXII

11

+ υων ro | 8/9 μανναση 11 | 11 βωμον Ks11 | >ο | 12 τω ιδειν Kf] του ιδειν s:
 in conspectu domini 11 : >ο | 13 οι | >ο | 14/15 λεγοντων Ksr1 | λεγωντων r* |
 14-16Sb, 1 λεγοντων—ιηλ | >ο | 16, 17 ρουβην, γαδ Krs] ~ 11 | 17 τω r | 18
 φυλης] + υων s | 18/19 μανναση 11 | 19/20 ε'φ | Ks] επ r | 20 της K] γης rs

ρουβιν lti: ρουβ(ε)μ uf | 9-11 βωμον — ιορδανου | > | 12 τω] του | 13 ¶ | 1 | 15
 ωκοδομησαμεν u | 16, 17 ρουβην, γαδ] ~ | ρουβιν lti: ρουβ(ε)μ uf | 20 της]

AΘΛξ] ~

11 τω] του omn: prim επι B (>B^{ab}) | 13 ¶ A |
 14/15 λεγοντων | >ε | 15 ιδου]στι ε | 16, 17 ρουβην, γαδ AΘΛξ] ~ Bhε | 18
 ημισει B*hA | 19/20 εφ οριων της] επι των οριων γης B*: εφ οριων γης B^{a'vidib}

None of the recensions followed σ' in treating the word as a common noun. Observe the slight corruptions in r (χ for spirantic γ) and os (δ for spirantic θ) ¶ 4-23 The omission in z may be due to homoioteleuton; but probably at the same time it serves the purpose of condensation ¶ 5-9 s condenses ¶ 6, 7 The Hebrew order in Kro and in Origen's recension with its dependents; so also 16/17 and 169a, 5-7 ¶ 9-11 The omission in vfi due to homoioteleuton ¶ 12 Inner-Greek variants ¶ ο condenses ¶ 11 paraphrastic? ¶ 14 ff. In ο the omission which is due to homoioteleuton serves at the same time the purpose of condensation ¶ 18 υων s an addition ¶ 20 οριων of the three recensions (only h diverges) goes back to גבול 11^g in the place of גול 11^m ¶

K 168a	[νααν] επι του γα- [λιλα] θ' του ιορ- [δανου α] πο μερους	XXII
168b	των υιων ιηλ. ¹² Και συννηθροισθη- σαν οι υιοι ιηλ' πα- τες εις σηλω· ωσ- 5 τε αναβηναι και εκπολεμησαι αυτους· ¹³ και απεσ- τειλαν οι υιοι ιηλ' προς τους υιους 10 ρουβην· και προς τους υιους γαδ'.	12 13

11 || 21/22 γα[λιλα]θ Kr 11 || γαλιλαδ s || 23 [α]πο μερους K] επι μερους rs: *in parte* 11

168b 2 ¶ r || συνηθροισθη· ο || 3/4 οι υιοι ιηλ παντες Kr] παντες οι υιοι ιηλ
11 : παντες ο || 4 εις Kro] εν s || 4 σηλω Kr] σιλω ο : σηλωμ s11 || 4/5 ωστε
Ks] ωσται ο : ωτε r || 5 αναβηναι Kro] αναβειναι s || 8 οι superser o || 10/11 ρου-

γης || 23 απο] επι

168b 2 ¶ || >ul || ; 4 εις] εν i || 7 ¶ l || 8-14 οι—γαλιαδ] προς αυτους iz ||

ⓈAΘΛⓈ : εν γη h || 21/22 του γαλιλαθ] >Λ || γαλιλαθ] Ⓢ : γαλιλωθ AΘ :
γαλιαδ BhⓈ || 23 απο μερους] εν τω περαν omn

168b 1 των] >omn || 2 ¶ BhAΘ || και] prn και ηκουσαν οι υιοι ιηλ ⓈA et sub
Ⓢ || 3/4 οι υιοι ιηλ παντες] ~omn || 4 εις] εν h || σηλωμ h || 5 αναβηναι
και] αναβηναι AⓈ : αναβαντας Λ : αναβαντες B rell || 6/7 εκπολεμησαι αυτους]

της K is an error for γης || 21/22 See above on ll. 1/2 || 21-23 Ⓢ : γαλιλωθ AΘ :
Ⓢ = εν τω γαλιλαθ επι comp. 15. 18. 64. 128 || 23 απο (or επι) μερους all the K
texts; comp. μερος = Ⓢ Exod. 32:15

168b 1 Origen's recension alone (thence into Ⓢ) added sub ast και
ηκουσαν οι υιοι ιηλ; either the first three words of vs. 12 were missing in 11^g,
or were omitted by the translator, the clause being merely resumptive of
the identical clause at the head of vs. 11; comp. the analogous case 10:41
(161a, 18/19) || 3/4 ο condenses || None of the recensions express Ⓢ ||
5/6 Note the paratactic construction in the K recension; the infinitive was
written also by Origen, but he subordinated the second infinitive thereto

K 168b

και προς το ημισυ

XXII

φυλης μανασση·

εις την γαλααδ' το̄

15 φινεες· υιον ελε-

αζαρ' του ιερεως

14 και δεκα ανδρας

των αρχοντων

των μετ αυτου·

20 αρχων εις απο οι-

κου πατριας απο

πασων των φυλω̄

ιτλ'· αρχοντες οικω̄

βην—υιους]>ο | 9-13 τους—μανασση] αντους s | 10/11 προς τους υιους]>℥
 | 13 φυλης] + υιον r | μανιαση ℥ | 14 το̄ K℥ | + τε R | 15 φινες ℥ | 17 δεκα
 ι το̄℥ | 19 των]>r | 19/20 μετ αυτου αρχων εις] αρχοντα ενα μετ αυτων ℥ | 21
 πατριας] prim et ℥ | 20/21 απο οικον πατριας]>s | 23 ιτλ] prim υιον ℥ | οικον]
 >ο

ρονβιν lt: ρονβ(ε)ιμ υf | 13 φυλης ltf] + υιον u | 14 την] γην | τον] + τε | 16
 -αζαρον i: + υιον ααρων | ιερεως υf] αρχιερεως u^mltf | 19 των]> | 23 ιτλ] prim
 υιον t

~Λ | 7 ◻ AΘ | 12 ημισει hΛ | το̄] τους υιους B | 14 την] γην Bh⊕AΘξ : την
 γην Λ | το̄ h] + τε B rel | 16 -αζαρ] + υιον ααρων B. rel: + υιον ααρων h:
 sub ~ ξ | ιερεως h⊕Aξ] αρχιερεως BAΘ | 17 ανδρας]>omn | 19 των Λ]>
 B rel (post αρχοντων % in Θ) | 20 αρχων] prim και Ⓢ^h Λ | 21 πατριας] + αυτων
 Ⓢ | 22 των AΘΛ | 23 αρχοντες] prim ανδρες ⓈAξ | οικω̄] οικον h

(so at least ξ and A; contrast ΘΛ which follow the B texts) || 8-14 iz
 condense || 9-13 s condenses || 10/11 ℥ condenses || 12, 13 "the sons," "of
 the sons," Bru, not in ℥^m || 14 γην or την γην was apparently written by Ⓢ ||
 τε is a Greek embellishment with which the translator may be credited ||
 16 The κουνη addition which may go back to יִשְׂרָאֵל בֶּן יִשְׂרָאֵל ℥^m and which Origen
 placed sub obelo was excised by the K recension (and re-introduced in υf) ||
 Ⓢ apparently wrote αρχιερεως (B, followed by AΘ, also u^mltf) which Origen
 and the K recension corrected into ιερεως (so also h) || 17 ανδρας peculiar to
 the K recension || 19 των should be deleted || 20 There does not seem to be
 any good reason for the conjunction || 20/21 Omission through homoiote-
 leuton in s || 23 υιον, as so frequently, an idle addition || ανδρες (ⓈAξ) goes
 back to Origen = יִשְׂרָאֵל ℥^m

K 169a

XXII

πατριων εισι
 χιλιαρχοι ιηλ' :
 15 ¹⁵Και παρεγενον- 15
 το προς τους υ-
 5 ιους ρουβην· και
 προς τους υιους
 γαδ'· και προς το
 ημισυ φυλης υ-
 ιων μανασση·
 10 εις γην γαλααδ'
 και ελαλησαν
 προς αυτους λε-
 γοντες· ¹⁶ταδε 16
 λεγει η συναγω-
 15 γη κῡ πασα· τις
 η πλημμελεια
 αυτη· ην επλημ-
 μελησεται ενᾱ-
 τι θῡ ιηλ'· αποστρα-

169a 1 [πατριων]] πατρικων 1 | εισι s | 3 r | 4-12 τους — προς] > o |
 5/7 ρουβην, γαδ] ~ 1 | 4-10 προς — γαλααδ] > s | 8/9 υιων] > 1 | 9 μανασση
 1 | 10 γην] την 1 | 13 r | 14 λεγη ο | 14/15 η συναγωγη κῡ πασα K ro] πασα
 συναγωγη κῡ s 1 | 16 πλημμελεια Ks] πλημμελια ro | 18 -μελησατε ro¹

169a 3 u | 4-11 προς — ελαλησαν] > iz | 5/7 ρουβην, γαδ] ~ | 6 > f |
 ρουβιν lt] ρουβ(ε)ιμ uf | 14/15 η συναγωγη κῡ πασα] ~ | 14 η] > z | 18
 -μελησατε | 19 θῡ] prm του | 22/23 υμιν εν αυτοις

169a 1 πατριων] + αυτων E (cf. σ' S^m) | 3 r hAΘ | 5, 7 ρουβην, γαδ AΘ] ΛS
 ~ BhE | 7/8 το ημισυ hΘΛ] τους ημισεις BA | 8/9 υιων] > omn | ημισει h* ημισυ
 h² | 10 γην hΘΛS] την BEA | 13 r hAΘ | 14/15 η συναγωγη κῡ πασα
] ~ omn [[η > h]] : + οι υιοι ιηλ sub ※ S | 18 -μελησατε omn | 18/19 εναντι

169a 1 αυτων E may be an innocent addition by the translator as so
 frequently elsewhere; but σ' (according to S^m) had it, and it is found in 1^m ||
 4-12, 4-11, 4-10 Various methods of condensation (o, s, iz) || 6 f condenses ||
 8/9 υιων K texts (except 1) not in 1^m || 10 την BEA an error for γην ||
 15 The addition οι υιοι ιηλ S sub ast is shared by none else and is probably
 an error (the phrase may have been introduced from vs. 12) || 18 -μελησεται

K	169a	20	φῆναι σημερὸ απο κῦ οικοδο- μῆσαι αυτοις υ- μιν βωμον· και [γενεσθαι υμας] αποστατ[ας απο] κῦ· ¹⁷ μη μ[ικρον] υμιν το [αμαρτη-] μα φογ[ωρ οτι] ου κεκα[θαρισμε-] θα απ αυ[του εως] της ημε[ρας ταυ-] της· κα[ι εγενη-] θη πληγ[η εν τη]	XXII
	169b			17
		5		
		10		

(-μελίσσεται ο*)s | 19 θῦ | prn του R: prn κῦ 𐤅 | 21 οικοδο- K] οικοδο- ο:
prn και ο | 21/22 οικοδομησαντες 𐤅 | 22/23 αυτοις ὑμιν K] ὑμιν αυτοις r: ὑμιν
εαυτοις s 𐤅: ὑμιν ο | 23 και>𐤅

169b 1/2 γενεσθαι υμας αποστατας KRs] αποστατας υμας γενεσθαι 1/2 απο
>ο 3 μη η (sed v. Robert) 1/4 αμωρτι-ο 5 ουτι ο 6/7 κεκα[θαρισμε]θα
Krs] κεκαθαρισθημεθα ο 10 πλιγη ο* (πλιγη ο¹) 13 [-ησεσθε] Krs] -ησεσθαι ο

169b 1-2 γενεσθαι υμης αποστατας] αποστατας υμης γενεσθαι | 5 φογορ z
6/7 κεκαθαρισμεθα (θα superscr) z | 15-17 και — σημερον (απο κῶ)] > z

$\Delta\Lambda$ *εναντιον* B rel | $\theta\bar{\nu}$ | prn του Bh Θ : prn $\bar{\kappa}\bar{\nu}$ του A | 21 απο] + *οπισθεν*
 $\mathfrak{E}\Lambda$ et sub $\times \bar{\mathfrak{s}}$ | 21/22 *οικοδομησαντες* oimn | 22/23 *αντους υμιν*] \sim Bh:
εαντους A $\Theta\Lambda\bar{\mathfrak{s}}$ | 23 και \mathfrak{E} | > B rel

169b 1-2 γενεσθαι νμας αποστατας] αποστατας νμας γενεσθαι B rel:
 αποστατας γενεσθαι νμας A : + σημερον EΛ et sub ✕ S | 3 kũ] prn του B ¶
 A | 4 νυν hEΑΘΛ] ην BŠ | 6/7 κεκαθαρισμεθα hAΘ] εκαθαρισθημεν BΛ | 10
 πληγη] prn η A : πλημμελια h | 12/13 αποστραφησεσθε AΘŠ] απεστραφητε

K, a plain error for *-μελησται* || 19 **1**A are isolated with their plus || 21 *οπισθεν* was added by Origen so as to express **אחרי** (the asterisked word also in **C**; naturally not in AΘ) || 22/23 Origen omitted *υμιν* and retained *εαντους* (so also AΘ) because the Hebrew had only one word || 23 *και* of **C** and the K texts (except **1**) is not in the Hebrew

169b 2 *σημερον* was added by Origen, = **היום** (also in **ⲉ**) || 10 The article which is found in **Λ** goes back to Origen; comp. **המגן** || 12/13 The

K 169b

συναγω[γη κῦ]
¹⁸ και υμε[ις απο-]
 στραφ[ησεσθε]
 σημερον [απο κῦ]
 15 και εστ[αι εαν α-]
 ποστητ[ε σημε-]
 ρον και α[υριῶ]
 επι παν[τα ἡλ]
 η οργη εσ[ται]
 20 ¹⁹ Και νυν ε[ι μικρα]
 υμιν η γ[η της]
 κατασχ[εσεως]
 υμων· δι[α βητε]

XXII

18

19

14 σημερον]> 11 | [κῦ] KR | + θῦ υμων 11 | 15-19 και εσται αυριον επι παντα
 ἡλ η οργη ο: και αυριον επι παστα ἡλ εσται η οργη s | 15 εσται]> 11 | 17 -ρον]
 + απο κῦ r 11 | 19 εσται η οργη rs 11 | 20 ¶ rs | εἰ η ο | 21 η]> ο | 23 υμων Krs]
 > ο: κῦ 11

16 -ποστραφητε | 17 -ρον]+ απο κῦ | 19 η οργη εσται]~ | 20 ¶ u

BhCA | 14 απο] οπισθεν C | 15 ¶ Θ εαν] + υμεις CA et sub ✕ S | 16/17
 σημερον (απο) in mg et sup ras A^{a?} (σημερον> A^{*vid}): απο κῦ omn | 17 και]>
 Ch | 19 η οργη εσται]~ B : εσται οργη hAΘA : 17: 18: 19: S | 20 ¶ >
 BhAΘ | 21 υμιν η γη hCAΘ] η γη υμων B : η γη AS | 23 διαβητε] + υμιν S

translator apparently wrote the aorist (whether 19¹⁸ read **הוֹשִׁיעַ**, or whether the translator not understanding that the clause was interrogative took the imperfect in the sense of an aorist, it is difficult to say); both recensions (note, however, that A goes with B) have correctly the future tense || 14 οπισθεν of C may be grounded after all in Ethiopic idiom; but see above on 169a, 21 || 15-19 In s the omission may be due to homoioteleuton, comp. z; but it may just as well represent condensation, comp. o || 15 υμεις = **הֵמָּה** was added by Origen (also in C) || 17 απο κῦ omitted in K through error || και of the apodosis all except hC || 20 Maes suggests that S wrote **μικρα** which was then corrupted into **μικρα** || 21 υμιν of the K texts also in hCAΘ; B has a redundant υμων (which perhaps represents an original υμιν) deleted by Origen || On the other hand, S adds υμιν after διαβητε l. 23 || 23 κῦ 11 a clear error which led to the omission of κῦ in l. 3 of the next column

K 170a

[εις την γην της]
 [κατα]σχεσεως
 [κῡ· ο]υ εστιν η
 [σκηνη] η κῡ και
 5 [κατα]κληρονο-
 [μῃσε]ται εν η-
 [μιν·] και απο κῡ
 [μη α]ποσταται
 [γινε]σθαι· και
 10 [υμει]ς μη απο-
 [στητ]αι δια το
 [οικοδ]ομησαι υ-
 [μας β]ωμον εξω
 [του θ]υσιαστη-
 15 [ριου] κῡ του θῡ

XXII

170a 3 κῡ Kr] > ℣ | εστιν] erit ℣ | 6 -μῃσατε rs: -μισαται ο (αι corr in ε):
 + αυτην ℣ | 6/7 υμιν r | 8 αποστατε r | 9 γινεσθε r: γενησθε s | 7-9 και μη απο
 κῡ αποσταται γενησθε ℣ | 10 υμεις Kr℣ | αφ ημων s: > ο | 11 -στητε rs!

170a 3 εστιν] κατασκηνοι εκει | 6 -μῃσατε | 6-12 -ται — οικοδομη-] > i |
 7-9 και — γινεσθαι] και μη απο κῡ αποσταται γενηθητε | 10 υμεις] απο ημων |

170a 1 εις] επι A | 3 ου] οπου A | εστιν] κατασκηνοι εκει omh | 4 σκηνη]
 κιβωτος A | 6 -μῃσετε B | -μῃσατε hAΘΛΞ | 7-9 και απο κῡ μη αποσταται
 γινεσθε cf. Ξ | και μη αποσταται απο θῡ γενησθε B : και μη αποστατε απο θῡ
 γενηθητε h: και μη απο κῡ αποσταται γενηθητε AΘ : απο κῡ μη αποσταται
 γενηθητε A | 10 υμεις B^{ab} superser] h℣^{fh} | απο ημων AΘΛΞ | 11 αποστητε

170a 3 εστιν Kr(℣) against all the other texts and ℣^m || 4 The reading of A is singular (or sub-singular, comp. 121) || 6 K goes with B in reading the future || αυτην ℣ superfluous || 7-9 Kr come nearest to Ξ comp. A in that the order of the Hebrew is strictly adhered to; with AΘ (comp. υf) the witnesses mentioned share κῡ=כִּי, כִּי, כִּי ℣^m; the essential difference between these two recensions (K and Origen) and the B recension consists in the name of the Deity (θῡ in the latter) || 10 כִּי, כִּי, כִּי was expressed by Origen only (it passed into AΘ, but also into suf); ℣^s probably read כִּי, כִּי (hence υμεις of the other texts), which, of course, is an inferior reading; ο merely condenses || 11 The addition in Bh℣ due to the faulty reading discussed in

K 170a

20 XXII

[ημω] ν· ²⁰ ουχ ει-
 [δου α] χαρ ο του
 [ζαρα] πλημμε-
 [λιαν] επλημμε-
 20 [λησε] ν· απο του
 [αναθ] εματος·
 [και ε] πι πασαν
 [την σ] υναγωγῇ
 170b ἱῆλ̄ εγενηθη οργη·
 και ουτος εις μο-
 νος ην· μη μονος
 αυτος απεθανε·
 5 εν τη αυτου αμαρ-
 τια; ²¹ και απεκρι-
 θησαν οι υιοι ρου-

-στειτε s* | 12 οικωδομσαι ο | 16 υμων s | ¶ rs | 16/17 ουκ ιδου R | ιδου] > 1 |
 19 -λιαν Kro] -λεια s: *neglegens* 1

170b 1 ἱῆλ̄! > z | οργη] + κῦ ο | 2 ουτος Kr 1 | ουτως r: αυτος ο | 2/3 εις
 μονος] *unus* 1 | 4 αυτος Kr] ουτος s1 : > ο | 5 τη] τι ο | εαυτους | 6 ¶ rs |

16/17 ουκ ιδου | 18-20 πλημμ. επλημμ.] ~ i

170b 1 ἱῆλ̄! > z | οργη] lt] prm η uF | 2 εις ltfi] > uz | ; 4 αυτος ltfi] > uz |
 5 εν] > | αυτου ltf] > u | 6 ¶ | ρουβιν lti: ρουβ(ε)μ ufz | 8 οι] > fz | οι υιοι] > i |

AΘΔξ] + απο κῦ Bh 1 | 16 ¶ A | ουχ Λh* (ουκ h¹) | 17 αχαρ B 1^h rel] |
 αχαν Aξ | 18 ζαρα] 'αζδρ 1^h | 19 -λ(ε)ιαν] λ(ε)ια omn | 20 -λησεν] ε sup ras
 A² | 23 την AΘΔ

170b 1 εγενηθη¹ εισηθη sup ras B¹² a? | 2/3 μονος sub + ξ | 3 ην AΘ] sub
 emniseo ξ : > ΒΛ | μη μονος] > B | 3/4 μονος αυτος cf B | μονος ουτος AΘ:
 ουτος μονος Δ et sub + ξ | 5 εν] > ΑΛ | αυτου ΘΔ] εαυτου ΑΒ | 2/6 και -

the last note || 17 αχαν = ܐܚܢ 1^m only Aξ || 19 The MSS waver between the
 dat. and accus. to express the inner accus. in Hebrew

170b 2-6 It is clear that the text of B is faulty; the words ην μη μονος
 dropped out through homoioteleuton; thus barring minor points all three
 recensions agreed. Perhaps ܐܢܝ 1^m goes back to ܐܢܝ ܐܢܝ by the side of
 which ܐܢܝ 1^m was a justifiable variant || 10 υων not in 1^m || 11/12 i con-
 denses || 13 λεγοντες all, not in 1^m, hence sub obelo Origen || 14-16 Origen's
 text which is identical with that of AΘ (comp. also s) was, as the obelus
 shows, substantially the same as the current text; the differences between it
 and B are slight (B transposes κς εστιν and omits the last κς; with the B
 text goes also 1, minor differences notwithstanding); the introduction of

K 170b

βην και οι υιοι γαδ'

XXII

και το ημισυ φυ-

10 λης υιων μανασ-

ση· και ελαλησά

τοις χιλιαρχοις·

ιῆλ' λεγοντες·

²² ο θς αυτος εστιν

22

15 κς ο θς· και ο θς αυ-

τος οιδεν· και ιῆλ'

αυτος διαγνωσε-

ται· ει εν αποστα-

σεια πεπλημμε-

20 ληκαμεν εναν-

τι κῡ· μη ρυσηται

ημας εν ταυτη·

²³ Και ει οικοδομησα-

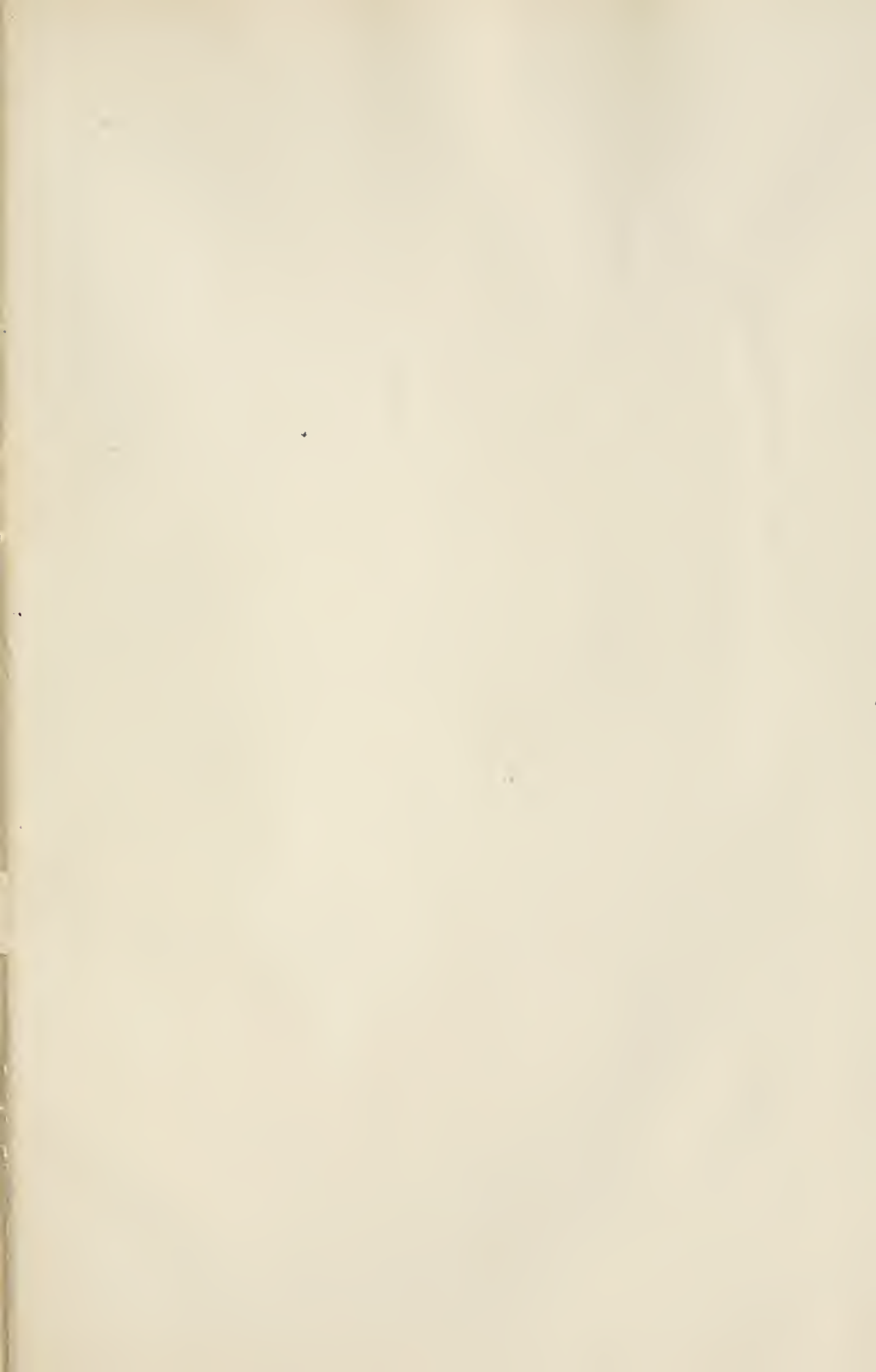
23

8 οι|>ο | gat 11 | 10 υιων Ks|>ro11 | μανναση 11 | 13 λεγοντες ο | 14-16 ο θς·
 θς κς εστιν· και ο θς· θς κς οιδεν αυτος s: ο θς θς εστιν και ο κς και ο θς αυτος
 οιδεν 11 | 14 εστι ro | 15 ο θς 2°|>ο | 16 οιδε ro | 16-18 και—διαγνωσεται|>11 |
 19 -σια R | 21 ρυσηται K] ρυσεται ο: ρυσετο s: liberet 11 | 22 ταυτη K11] prn
 τη ημερα R | 20 1 rs | 23 οικοδομησα- R

9 φυλης] prn της i | 11/12 εαλησαν τοις χιλιαρχοις] ειπον αυτοις i | 12
 χιλιαρχαις u | 20/21 εναντι] εναντιον z: απεναντι rell | 21 κῡ] prn του t | 21
 ρυσεται | 22 ταυτη] prn τη ημερα

αυτου|>h | 6 1 hAΘ | 9 ημισει hA | 10 υιων|>omn | 13 λεγοντες sub + 11 | 14-
 16 ο θς ο θς κς εστιν και ο θς ο θς κς αυτος οιδεν [|ο 2°|>A | εστιν και] sub + 11 |
 ο 4°|>A] AΘΛ 11 : αυτος ο θς θς θς αυτος εστιν· και ο κς κς αυτος οιδεν h: ο
 κς αυτος εστι θς και κς και θς θεων αυτος ο κς οιδεν 11 : ο θς θς εστιν κς και ο θς
 θς αυτος οιδεν B | 17 διαγνωσεται] γνωσεται omn | 18/19 αποστασει AΘ | 19/20
 πεπλημμεληκαμεν Θ] επλημμελησαμεν BhAΛ | 21 κῡ] prn του Bh | ρυσηται Λ |
 ρυσαιτο BAΘ : ρυσαιτω h (e corr) | 22 ταυτη Bh] prn τη ημερα AΘΛ 11 | 23 1 >

αυτος in the first clause distinguishes the text of Krouf from the others. All the texts err exegetically in that they look in the first clause for a confession of faith. Properly rendered, the Greek should run as follows: ο θς ο θς κς ο θς ο θς κς αυτος οιδεν. Certainly 11 and 11m were identical 16-18 The omission in 11 probably occurred in a Latin MS 21 11s read יְהוָה יְהוָה which is certainly the better reading 22 K goes with Bh11; ταυτη sc. τη ημερα; it goes without saying that Origen supplied the words (hence also in AΘ and υf), but they are also found in R



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